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SRI RAMADASA GITA

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SOUTH INDIA

by
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Shri Shri Ma Anandamayee Ashram
BANARAS



SRI RAMADASAGITA

ATQAZAGAMAR III

SRI RAMADASAGITA

श्रीरामदासगीता

9/71B

By
PROF. M. RAMAKRISHNA BHATT, M.A.

No.....

Shri Shri Ida Anandamayee Ashra
BANARAS



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PUBLISHERS' NOTE

The comprehensive, concise and profound nature of Pujya Papa's (Sadguru Swami Ramdas) spiritual precepts and guidance embodied in the small booklet, "Glimpses of Divine Vision" published by Anandashram, gave the inspiration to Sri M. Ramakrishna Bhat—the author of this book—to translate these teachings into Sanskrit verse, and compose 'Ramadasagita' in dialogue form, on the same lines as the Bhagavad Gita. The original text has been adapted to fit in with the author's plan, and the corresponding original in English is given along with each Sanskrit verse. The completed manuscript was submitted to Pujya Papa, who was so pleased with the work that he decided to have it published—this was a few months prior to his Mahasamadhi. In response to Pujya Papa's wishes we have great pleasure in placing this book before the public, and trust it will deeply interest all spiritual aspirants, and be useful to many during their daily worship and prayer.

6th March, 1964.

ANANDASHRAM



FOREWORD

K. S. RAMASWAMI SASTRI

I had the high privilege of hearing and then knowing and then meeting and then adoring His Holiness Sri Swami Ramadas of Kanhangad affectionately known as Poojya Papa of hallowed memory, whose spiritual teachings at Satsangs have been appearing for decades in the Vision. I am also a sincere friend and well-wisher of Professor M. Ramakrishna Bhat, M.A., who is the talented and spiritually-minded author of this work Sri Ramadasa Gita which describes in mellifluous Sanskrit the life and spiritual teachings and ministration of Swamiji. He is the author of the equally admirable earlier Sanskrit poem—*Sri Sivanandavilasa*—which describes the life and teachings and ministration of His Holiness Swami Sivananda of Rishikesh. He accorded to me the esteemed privilege of writing a foreword to that poem also.

The invocation (प्रार्थना) to the poem sounds the

real and sweet keynote of the poem. It describes Sri Ramadas as an emanation and incarnation of Sri Rama who was mercy and grace incarnate :—

श्रीरामचन्द्रं करुणासमुद्रं सद्भक्तमन्दारमतीन्दुवक्त्रम् ।

नमामि यस्योरुकुपेह मूर्त्ता श्रीरामदासेऽजनि पुण्यनाम्नि ॥

I repeat that verse here as it describes perfectly my mood also.

In a recent issue (March 1964) of *The Vision* which was conducted by Swami Ramadas and which has been giving his spiritual teachings to the whole world both during his life and after his ascent to Divine Glory he says about Sri Rama :

“Sri Rama was an ideal character. In every situation he was calm. Have you heard him grumbling anywhere when sufferings came to him? What a loving nature! He never found fault with Kaikeyi. There is no question of forgiveness. He was extolling Kaikeyi: “What a blessing indeed that you sent me to the forest so that I can live an austere life and be in the service of saints: so that I can live a pure and simple life instead of having to live in pomp and luxury!” He felt beholden to her. That

is the nature of great souls. They teach us to always look at the bright side of things. They see no dark side at all."

All these words apply to Swami Ramadas also. The great poet Jayadeva says in his beautiful drama *Prasannarāghava* :

स्वसूक्तीनां पालं रघुतिलकमेकं कलयतां
 कवीनां को दोषः स तु गुणगणानामवगुणः ।
 यदेतैर्निश्शेषैरपरगुणलुब्धैरिव जग-
 त्यसावेकश्चक्रे सकलगुणसंवासवसतिः ॥
 चन्द्रे च रामचन्द्रे च कान्तानाञ्च हृगञ्जले ।
 नीलोत्पलमुहृत्कान्तौ कस्य नो मोदते मनः ॥

These words also apply to Swami Ramadas also. May I say in a mood inspired by Jayadeva!

चन्द्रे च रामचन्द्रे च रामदासे च सर्वदा ।
 जनके लोकहर्षस्य कस्य नो मोदते मनः ॥

Professor Bhat appropriately says that Swami Ramadasa gave to the world the entire quintessence of the Vedanta literature in a simple and sweet language having a disciple as the immediate cause but actually for the purpose of saving the whole world.

लोकानुग्रहकांक्षया स भगवाञ्छ्रीरामदासः स्वयं
वेदान्ताभिहितं रहस्यमखिलं ह्यध्यात्मविद्याश्रियः ।
हृद्यैर्विन्यसनैर्विधाय वचसां शिष्यं निमित्तं स्मिता-
लङ्कारैरुपदिष्टवान्मुहिमा दिव्योऽस्य किं वर्ण्यते ॥

I humbly and gladly adopt and echo these true and appropriate and noble words.

Professor Bhat says well in his concluding verse in the invocation that the Supreme Brahman which is beyond the mind and the senses appears in the form of a Guru and asks us to seek refuge in the Guru Sri Ramadasa.

अतीन्द्रियं ब्रह्म धरातलेऽस्मिन्नाविर्भवत्येव गुरुस्वरूपम् ।
धर्मोपदेशाय युगे युगेऽतः श्रीरामदासं गुरुमाश्रयेध्वम् ॥

I adopt and echo these words also.

This lovely poem is appropriately described in the colophon to each chapter as श्रीरामदासगीतासुपनिषत्सु ब्रह्म-विद्यायां योगशास्त्रे प्रथमोऽध्यायः etc. following the description at the end of each chapter of the Bhagavad Gita. He has omitted the words श्रीकृष्णार्जुनसंवादे which occur in the latter. I wish to re-introduce them as this work also is a dialogue (संवाद) between a Guru

(teacher) and a Sishya (disciple). I hence introduce the words श्रीरामदासरामकृष्णसंवादे (the dialogue between Sri Ramadasa and Sri Ramakrishna Bhat), as Professor Bhat is the ideal disciple of the ideal Guru Sri Ramadasa. While the Bhagavadgita is in 18 chapters (अष्टादशाध्यायिनीमम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्). This Gita is in fourteen chapters. I think that its being in fourteen chapters is appropriate, as it contains the essence of all the worlds which are fourteen in number.

The very first chapter strikes the real keynote of the poem. The poet says: "To know who you are in reality is the real quest. To arrive at this truth you have to, by a systematized process of thought and discipline, transcend all the human limitations set by the body, mind and intellect, and then, embarking on the realm of the spirit, realize your immortal, changeless and blissful nature. This constitutes religion."

कोऽहं यथार्थं तश्चेति विज्ञानं सद्गवेषणम् ।
 एतत्तत्त्वावबोधस्ते कायबुद्धिमनोभृतान् ।
 जहत्तो मर्त्यधर्मान्स्याद्विधिनानुष्ठितेन च ।
 नियमेन विचारेण ततस्त्वं स्वात्मसन्निधिम् ।

समेत्यानन्दसद्रूपां बुध्यस्व सहजां स्थितिम् ।
अक्षरामविकारां स्वामेष धर्मः सनातनः ॥

The last verse expresses perfectly the goal of a spiritual life. It says: "One who follows with faith the truth enunciated thus will be liberated from the bondage of *Samsara* (cycle of births and deaths) and will be a blessing to humanity:

एवं निबोधितं तत्त्वं श्रद्धयानुसरन्नरः ।

भवबन्धविनिर्मुक्तो लोककल्याणकृद्भवेत् ॥

(रामदासगीता)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

(भगवद्गीता)

ॐ

नमो भगवते श्रीरामदासाय

SRI RAMADASA GITA

श्रीरामदासगीता



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नमो भगवते श्रीरामदासाय
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श्रीरामदासगीता

Invocation

प्रार्थना

I salute Sri Ramachandra, the ocean of mercy, the Celestial Tree to His devotees, with His face surpassing the Moon's beauty, whose exceptional grace is visible in the form of Sri Swami Ramadasa of adorable name.

श्रीरामचन्द्रं करुणासमुद्रं सद्भक्तमन्दारमतीन्दुवक्त्रम् ।

नमामि यस्योरुकुपेह मूर्त्ता श्रीरामदासेऽजनि पुण्यनाम्नि ॥१॥

Salutation to you Sri Swami Ramadasa (Hanuman) who has crossed the ocean of Ramatatva, and broken the Asoka trees, viz. the sorrows of mankind as well as destroyed the demons of ignorance.

नमस्ते रामदासाय रामतत्त्वाब्धिलंघिने ।

जनताशोकवृक्षाणां भङ्गले चाज्ञानरक्षसाम् ॥२॥

I prostrate myself with devotion to the lotus-feet of Sri Swami Ramadasa, the greatest Master, who drove away the evil spirit viz. the multitude of sins lying in my heart, by teaching me the sweet Mantra of Ramanama.

पादारविन्दं प्रणतोऽस्मि भक्त्या श्रीरामदासस्य गुरुत्तमस्य ।

यो मे हृदन्तवृजिनौघरक्षो व्यद्रावयद्रामसुमन्त्रपाठात् ॥३॥

Who saved this world which was plunged in the ocean of Samsara (relative existence) and had swooned, being struck by the billows of miseries, through the boat of sweet advice sailing to the shore of Sri Rama's grace.

संसारवाराशिनिमग्नमेतं यो लोकमापल्लहरीविसंज्ञम् ।

अपालयत्सद्वचनालिनावा रामप्रसादप्रतटं व्रजन्त्या ॥४॥

Oh! what a good fortune do these people enjoy, in that they, like the chakora birds, are never satiated with drinking the rays of his face-moon!

अहो भाग्यं नृणामेषां चकोरा इव नैव ये ।

तृप्तिमायान्ति यच्चाख्यक्लचन्द्रगभस्तिभिः ॥५॥

The blessed Master, Sri Ramadasa, expounded the entire quintessence of the Vedanta literature in a simple and sweet language having a disciple as the immediate cause, but actually for the purpose of saving the world. How could I adequately describe His greatness ?

लोकानुग्रहकांक्षया स भगवाञ्छ्रीरामदासः स्वयं

वेदान्ताभिहितं रहस्यमखिलं ह्यध्यात्मविद्याश्रियः ।

• • हृद्यैर्विन्यसने विधाय वचसां शिष्यं निमित्तं स्मिता—

लङ्कारैरुपदिष्टवान्सुमहिमा दिव्योऽस्य किं वर्ण्यते ॥६॥

• This excellent cow-herd, viz. the Master, milked the cow of scriptures with the disciple as her calf and fed the thirsty world with the milk of ultimate Truth, in His boundless compassion.

श्रुतिवेनुं तत्त्वपयो दुग्ध्वा गुरुगोप एष बहुदक्षः ।

शिष्यकवत्सां तृषितं लोकमपाययदुदारकारुण्यः ॥७॥

Oh Mother Gita, I meditate upon You, who were taught before by the Master Ramadasa to His disciple, having fourteen chapters, composed later in Sanskrit by Sri Ramakrishna Bhat, and leading to final liberation.

श्रीरामदासेन पुरोपदिष्टां शिष्याय गीते ह्यनुसन्दधेऽम्ब ।

द्विसप्तभागां सुरवाङ्मनिबद्धां श्रीरामकृष्णेन विमुक्तिदां
त्वाम् ॥८॥

Those good men who drink constantly and steadfastly the nectar of Gita which is free from all worldly troubles, attain purity of Satva and final beatitude through devotion to Sri Rama.

गीतासुधामस्तसमस्ततापां ये सन्ततं साधु पिवन्ति चैताम् ।
ते रामभक्त्या सुधियो लभन्ते निःश्रेयसं सत्त्वविशुद्धि-
सिद्ध्यथा ॥९॥

Brahman which is beyond the ken of the senses does appear on the earth in the form of the Guru in every age for the purpose of imparting spirituality. Hence, ye people, take refuge under the Guru, Sri Ramadasa.

अतीन्द्रियं ब्रह्म धरातलेऽस्मिन्नाविर्भवत्येव गुरुस्वरूपम् ।
धर्मोपदेशाय युगे युगेऽतः श्रीरामदासं गुरुमाश्रयध्वम् ॥१०॥

CHAPTER I

प्रथमोऽध्यायः

Being asked by the disciple as to what was the supreme Dharma or duty of men, the compassionate Master Ramadasa spoke with pleasure.

को धर्मः परमो नृणामिति पृष्ठो दयानिधिः ।

भक्तेन भगवान् स्वामी रामदासोऽवदन्मुदा ॥१॥

Sri Ramadasa spoke:—My child, you have rightly put this question. For, many persons in the world do not know this properly. I shall now explain it to you.

श्रीरामदास उवाच

साधु पृष्ठं त्वया वत्स यल्लोके न विदुर्नराः ।

यथावदेनं बहवस्तत्ते वक्ष्यामि साम्प्रतम् ॥२॥

Try to enter into the mysterious origin of your and the world-life.

आत्मनो जगत्श्चापि सत्ताया मूलमद्भुतम् ।

निगूढं यत्नवान् सम्यक्प्रवेष्टुं भव सन्ततम् ॥३॥

To know who you are in reality is the real quest. To arrive at this truth you have to, by a systematized process of thought and discipline, transcend all human limitations set by the body, mind and intellect, and then, embarking on the realm of the Spirit, realise your immortal, changeless and blissful nature. This constitutes religion.

कोऽहं यथार्थश्चेति विज्ञानं सद्गवेषणम् ।
 एतत्तत्त्वावबोधस्ते कायबुद्धिमनोभृतान् ॥४॥
 जहतो मर्त्यधर्मान् स्याद्विघ्नानुष्ठितेन च ।
 नियमेन विचारेण ततस्त्वं स्वात्मसन्निधिम् ॥५॥
 समेत्यानन्दसद्रूपां बुध्यस्व सहजां स्थितिम् ।
 अक्षरामविकारां स्वामेष धर्मः सतां मतः ॥६॥

Thus ends the first chapter entitled Dharmayoga: in the Ramadasa Gita, which is an Upanishad, Brahma-vidya and Yoga Sastra.

इति श्रीमद्रामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 धर्मयोगो नाम प्रथमोऽध्यायः ॥

CHAPTER II

द्वितीयोऽध्यायः

The disciple said :—My Lord, how could we make our life both blessed and free?

शिष्य उवाच

धन्यत्वं जीवितस्यापि स्वातन्त्र्यं स्यात् कथं प्रभो ॥

Sri Ramadasa spoke :—

Surrender whole-heartedly the fruits of all your actions to the will of the all-wise Master—the master of your being and of the world-existence. My child, do this in all the fields of activity in which you are placed in consonance with your nature and attainment, for the attainment of the two objectives.

श्रीरामदास उवाच

विश्वस्य तव सत्तायाः स्वामिनः सर्ववित्प्रभोः ।

सर्वात्मनार्पयेच्छायै सर्वकर्मफलानि भोः ॥१॥

ज्ञानप्रकृतियोग्येषु कर्मक्षेत्रेषु चात्मनः ।

सर्वेष्ववाचर वत्सैतदञ्जसा सिद्धये तयोः ॥२॥

Life is a game with which you play as you play with a doll. All the emotions and passions you exhibit in this play are the necessary and inevitable movements of it.

सालभञ्जिकयेव त्वं जीवितेनेह खेलसि ।
इह ये भावरागास्ते दृश्यन्ते चलनानि च ।
क्रीडायामविनाभावीन्यवश्यान्त्र तानि भोः ॥३॥

When you observe, as an unaffected witness, this most wonderful game of life made up of the clash of ideals, interests and thoughts, you realise that it is there before you only as a sport and nothing else.

असक्तः संसृतिक्रीडां साक्षीव प्रेक्षतां भवान् ।
अथोद्देश्यमतान्योन्यसङ्घर्षणमयीं पराम् ।
अतिविस्मयभूमिं तां तदेयं केवलं पुरः ।
केलिः प्रवर्तमानेति विदितं ते भविष्यति ॥५॥

The goal which I place before all people is nothing short of an independence and freedom, born of the submission to the Divine Power which controls, guides and actuates every individual in the course of his or her life on this earth.

या दिव्या परमा शक्तिर्जीवलोके नियच्छति ।
निर्दिशत्यथ भूतानि चालयत्यखिलान्यपि ।

स्वातन्त्र्यं बन्धराहित्यं तद्वशंवदतोद्भवम् ।
सर्वेषां परमं प्राप्यमिति मे निश्चितं मतम् ॥७॥

To live like 'dumb-driven cattle' is not the purpose of human life.

पशुवज्जीवितं नैव नृसत्तायाः प्रयोजनम् ॥८॥

Each individual has to draw upon all the latent resources of his or her existence in order to rise to the height of absolute freedom—a freedom by virtue of which he or she yields like grass, wherever it is necessary to yield, and stands firm like a mountain wherever it is proper to do so.

केवलं बन्धराहित्यं समासादयितुं नरः ।

अव्यक्ताश्च स्वसत्तायाः प्रयुञ्जीत विभूतिकाः ।

सर्वा येन यथान्यायं वृत्तिमाश्रयते ह्यसौ ।

अवनम्रामकम्प्रां च वैतसीमथ पार्वतीम् ॥९॥

To be a timid creature without firm convictions, vacillating at every passing breeze and circumstance, is indeed to become an object of pity and derision.

स्थिरबुद्धिविहीना ये कातराः क्षुद्रहेतुभिः ।

यान्ति डोलायमानास्ते शोच्यताञ्चोपहास्यताम् ॥११॥

'Success and failure be the same to you' is a truism to be realised in order to attain a peaceful mind.

जयाजयसमत्वं तु यत्तत्त्वं लोकविश्रुतम् ।

नेयं तन्मनसः शान्त्यै संवेद्यत्वं मनीषिभिः ॥१२॥

My child, whatever God determines should be implicitly believed as for the best.

यद्यदीशेन निर्णीतं तत्सर्वं चात्मने हितम् ।

नितरामिति विश्वासं वेहि वत्साविचारयन् ॥१३॥

Really, every loss, failure and misfortune is pregnant with absolute good.

नाशः पराजयः सर्वो दोर्भाग्यं परमार्थतः ।

काले प्रसूत एवेह केवलं सत्फलं नृणाम् ॥१४॥

It must be recognised with full faith that, at the back of the relative mind, exists a Divinity which causes all its working—a Divinity which is the very abode of peace and bliss.

श्रद्धयैतद्विजानीहि यज्जागर्ति हि चेतसः ।

अनैकान्तिकरूपस्य पृष्ठे शक्तिर्महीयसी ।

दिव्या काचिच्छमानन्दभूमिस्तत्कर्मकारणम् ॥१५॥

Success in life depends upon a daring and deter-

mined course taken up through unshakable faith and confidence:

श्रद्धाविश्वासयोगेन निश्चलेन कृता क्रिया ।
धैर्यनिर्धारसंयुक्ता जीविते सिद्धये भवेत् ॥१६॥

Vacillation is the greatest handicap to success.

सुमहानन्तरायस्तु संसिद्धेः संशयात्मता ॥१७॥

By taking complete refuge in the Almighty, you should decide upon a definite line of action, and then, by an unflinching perseverance, carry it out without caring for good or evil, but relying for help and guidance upon your own Self.

याहि • सर्वेश्वरं भक्त्या शरणं, पदवीं ततः ।
निश्चित्य नियतां साधु साधयार्थं स्थिरोद्यमः ।
सच्चावलोकयन्नासत्साह्ये नैवान्तरात्मनः ॥१८॥

God—the great Self in you—is your help and guide in all matters.

अन्तस्त्वयि परात्मास्ते भगवान्यः स एव ते ।
सर्वकार्येषु सर्वत्र मार्गदर्शी सहायकः ॥१९॥

In accordance with His command perform all actions which He prompts you to.

तदाज्ञानुगुणं सर्वं कर्माचर तदीरितः ॥२०॥

All power, strength and wisdom are within you, because the great Self who is all these is your true being.

शक्तिज्ञानं तथैश्वर्यं त्वयि सर्वमवस्थितम् ।

परमात्मा यतो ह्येतन्मयस्ते सत्स्वरूपकम् ॥२१॥

He will see that your life is a magnificent success. Harbour no doubts or misgivings in your heart.

जीवितं ते स कुर्याद्वि सर्वथा जयमेदुरम् ।

हृदि ते मास्तु सन्देहः कदाप्यप्रत्ययोऽथवा ॥२२॥

Faith and grit win the race. Strengthen your will by surrender to the Divine Will.

श्रद्धा धैर्यं द्वयं चैतज्जीवयात्ताजयावहम् ।

ईश्वरेच्छार्पणात्स्वेच्छां विवेहि बलवत्तराम् ॥२३॥

Turn your mind within for divine peace.

दिव्यशान्तेस्तु लाभाय मनोजन्तर्मुखमातनु ॥२४॥

Oh pious one, rouse yourself in every way and bravely fight this battle of life, which is a battle for all alike, and come out triumphant as a soldier of love and peace and good will.

आत्मानं निपुणं कृत्वा प्रबुद्धं जीविताभिधे ।

युध्यस्व धैर्यमास्थाय सर्वसाधारणो रणे ॥२५॥

तल भूत्वा भटः प्रेम्णः शान्तेर्मेल्याश्च सुव्रत ।

जयं प्राप्नुहि विख्यातं ह्यनन्यसदृशं ध्रुवम् ॥२६॥

This life is nothing but a perpetual adjustment and readjustment, as it is an ever-changing movement on the surface but in its depths it is perfect calmness, peace and stillness.

सर्वदापाद्यमानाद्वि भिद्यते नैव जीवितम् ।

समीकरणतो यस्मादवहिविक्रियते सदा ।

गभीरे तूदरे पूर्णं निःस्पन्दत्वमिदं शमः ॥२७॥

Since universal motion is a wave from the infinite silence and repose, it has the nature of the source from which it has sprung.

यद्विश्वव्यापकः स्पन्दोऽमेयविश्रान्त्यशब्दतः ।

जाता वीचिरयं तस्मादात्मोद्भवगुणान्वितः ॥२८॥

So, bliss is the beginning, the middle and the end of all things—be it static or dynamic. This is the secret.

आनन्दो जङ्गमो वा तत् सर्वेषां स्थावरोऽथवा ।

आदिर्मध्यं तथान्तश्च रहस्यमिदमुच्यते ॥२९॥

Really, human life becomes blessed when God brings about occasions for turning its course towards Himself.

ध्रुवं मानुष्यकं धन्यं तदा सञ्जायते यदा ।

तत्क्रमं नेतुमात्मानं प्रसङ्गान् सृजतीश्वरः ॥३०॥

Thereafter God takes up such a life and guides and controls it according to His supreme will, which works always for good.

ततः स तादृशं जीवं वशीकृत्य नियच्छति ।

निर्दिशन्स्त्रेच्छया श्रेयस्कृताऽनुत्तमया सदा ॥३१॥

Life, in every condition can be lived in freedom and joy, provided the soul within remains unattached to external forms of life.

हर्षस्वातन्त्र्ययुक्तन्तु सर्वावस्थासु जीवितम् ।

सुकरं बाह्यरूपेषु ह्यनासक्तेऽन्तरात्मनि ॥३२॥

When the flow of life becomes spontaneous, it is always surcharged with the glory of pure love and service.

नैसर्गिकी यदा धारा जीवनस्य प्रवर्तते ।

तदा साऽऽप्लाव्यते पूतप्रेमसेवानुलश्रिया ॥३३॥

What a splendid gift is human life !

ईश्वरानुग्रहः श्रेष्ठो वत मानवजीवितम् ॥३४॥

The man who does not behold the power of God working in all events and happenings experiences needless suffering.

यो नरो नाभिजानाति सर्वकार्येषु चैश्वरम् ।
प्रभावं सहि दुःखानि वृथा प्राप्नोत्यसंशयम् ॥३५॥

Therefore, peace and contentment belong only to those who have submitted, in all the vicissitudes of life, to the supreme will of God.

अतो ये सुखदुःखेषु परामिच्छां परात्मनः ।
प्रह्वा अनुव्रजन्त्येव शान्तिं तृप्तीं भजन्ति ते ॥३६॥

- . Instead of allowing your mind to externalise itself, do make it go inward and mingle and merge in the depths of your being, where dwell ever-lasting
- life, peace and joy.

बहिर्गमनशीलं स्वं मनः सम्यङ् निरुध्य च ।
अन्तर्व्यावर्त्य संलीनं तदात्मकुहरे कुरु ।
गभीरे यत्र जागर्ति ह्यमृतत्वं शमो रसः ॥३७॥

To behold the Truth within oneself first, and then in all beings and creatures alike, is the true vision of life.

तत्त्वदर्शनमात्मान्तः प्राग्भूतेषु च जन्तुषु ।
पश्चात्सर्वेषु साम्येन जीवितोद्दर्शनं परम् ॥३८॥

The purpose and goal of life is to realise your immortality and the eternal union and identity with

the supreme Beloved who is the immanent and transcendent Lord of the Universe.

अद्वैतं शाश्वतं योगस्तव प्रियतमस्य च ।

आत्मनोऽमरता या च तेषां संवेदनं खलु ॥३६॥

जीवितस्य परो ह्यर्थः काष्ठा चैव परा गतिः ॥

प्रभुं प्रियतमं विद्धि विश्वात्मानं ततोऽतिगम् ॥४०॥

The object of your life is to be happy yourself and give happiness to others. Know this truth.

त्वज्जीवितस्य तद्देश्यं सुखस्यानुभवस्तथा ।

अन्येभ्यस्तत्प्रदानं चेत्येतत्तत्त्वं विदाङ्कुरु ॥४१॥

In fact, real delight comes to you only when your actions are capable of yielding joy to others.

यदा ते चेष्टितं दातुमन्येभ्यः प्रभवेन्मुदम् ।

तदैव नूनमानन्दो यथार्थस्ते भविष्यति ॥४२॥

If you have faith in God, use this faith in cultivating patience and equanimity.

यदि देवेऽस्ति ते श्रद्धा तितिक्षां समतां ततः ।

संवर्धयितुमेतां त्वमुपयुङ्क्व स्वतन्द्रितः ॥४३॥

Faith always goes with cheerfulness, resignation and peace.

श्रद्धाऽऽस्ते सर्वदा सार्धं तोषवराग्यशान्तिभिः ॥४४॥

Be childlike—not childish—be blissful and a free child of God.

शिशुवत्पापरहितो भव चानन्दनिर्भरः ।

पुनः स्वतन्त्र ईशस्य, मा भूर्बालिशतां गतः ॥४५॥

Reveal your innate divine nature, and diffuse around you always love and joy.

प्रदर्शयान्तरं दिव्यं स्वभावं च समन्ततः ।

विकिरानारतं प्रेम सन्तोषातिशयं तथा ॥४६॥

By struggle you conquer with certainty.

प्रयासैश्च प्रयत्नैश्च विजयं लप्स्यसे ध्रुवम् ॥४७॥

Struggle means development of will-power and a gradual awakening to the real purpose of life. This indeed is self-realization.

प्रयासो नाम चेच्छायाशक्तेः संवर्द्धनं परम् ।

तथावबोधनं सत्तासदर्थस्य क्रमेण हि ।

आत्मानुभूतिमेतां हि विजानीहि धृतव्रत ॥४८॥

Make every influence on your life, favourable or unfavourable, work for your spiritual advancement.

कुरु प्रभावकं सर्वमनुकूलमथापि वा ।

जीविते प्रतिकूलं वा स्वात्मान्मुदयसिद्धये ॥४९॥

Give up controvesy, discussion and justification, by subduing sensitiveness and sentiment.

सौकुमार्यं च चित्तस्य रागं चातीत्य सन्त्यज ।

विवादमितरैः सार्धं स्ववाचश्च समर्थनम् ॥५०॥

God's name is your help. Feel less and less the so-called heavy responsibilities of life which you have imposed on yourself.

जागर्ति भगवन्नाम सहायस्तव सन्मते ।

आत्मारोपितकर्तव्यभारमल्पं विभावय ॥५१॥

The moment you are free from attachment and sense of possession, the whole world will fall at your feet.

वैराग्यं निर्ममत्वं च यावत्प्राप्नोषि, ते पदोः ।

तावत्कृत्स्नं जगच्चेदं निपतिष्यति सुव्रत ॥५२॥

Have no misgivings, do not listen to world's opinion. Rising above petty things, be earnest in your spiritual quest.

जहीहि संशयान् भद्र मतं लोकस्य मा शृणु ।

अतीत्य विषयान् क्षुद्रानात्मान्वेषणमाचर ॥५३॥

The beautiful meaning and purpose of life will be clear to you, when it is understood to be of an universal nature and significance.

जानासि जीवितस्यापि विश्वव्यापकतां यदा ।

प्रतिभाति तदा तस्य चार्त्तार्थस्य निस्तुला ॥५४॥

The utmost grandeur of it is revealed when it breaks through every sense of division and diversity and sheds all around soothing light of pure, spontaneous love with the rapture of an inexplicable peace.

तस्यातिमहती शोभा प्रस्फुटा ते भविष्यति ।

विलयं याति सर्वापि यदा नानात्वभेदधीः ॥५५॥

• • सुखावहां समन्ताच्च यदा कान्तिं प्रवर्षति ।

शुभ्रनैसर्गिकप्रेम्णस्तदवर्ण्यशमोज्ज्वलाम् ॥५६॥

• Every power with which you are gifted has to be cheerfully and respectfully utilized for the service of God in the world.

देवदत्ताः स्वशक्तीश्च सेवायां परमेशितुः ।

उपयुङ्क्ष्वाखिला लोके सन्तोषेणादरेण च ॥५७॥

It is also the experience of great souls, who have dedicated their life for bringing relief to the world, that the path of truth is one of acute suffering like the edge of the razor:

लोकानुग्रहदीक्षाणामनुभूतिर्महात्मनाम् ।

इयं यत्सत्यमार्गस्तु क्षुरधारेव दुर्गमः ॥५८॥

Hence self-sacrifice has been the badge of saints all over the world. The lamp can give light only at the cost of its oil.

अतो महात्मनां स्वार्थत्यागः सर्वत्र लक्षणम् ।

दीपः प्रकाशमाधत्ते ननु तैलव्ययेन भोः ॥५९॥

‘Give and give’ is the law of the deathless spirit working in nature. The whole beauty of life lies in its utter dedication to God.

नियमो देहि देहीति प्रकृतिस्थाक्षरात्मनः ।

सर्वं जीवितसौन्दर्यं तदीशार्पणकारणम् ॥६०॥

This life is not worth living if it is not consecrated to the devotion of Sri Rama—if it is not offered up completely to His service.

जीवितं निष्फलं विद्धि भुवि श्रीरामभक्तिततः ।

अपावितं तथा रामसेवायै न निवेदितम् ॥६१॥

Hence for attaining His grace you have to cry to Him day and night with an exclusive mind.

अतः प्रसादमस्याप्तुं देवदेवस्य तं प्रति ।

राल्लिन्दिवमनन्येन मनसाऽऽक्रन्दनं कुरु ॥६२॥

Rama is the ocean of compassion and is pleased with singular devotion. He is ever ready to fulfil the wishes of His humble devotees.

करुणासागरो रामो दीनभक्तमनोरथान् ।

अनन्यभक्तिसन्तुष्टो दक्षः पूरयितुं सदा ॥६३॥

You have only to pray to Him to enable you to keep up His remembrance continuously, like the flow of oil.

केवलं प्रार्थयस्वैनं येन तत्स्मरणं तव ।

अविच्छिन्नं भवेत्तैलधारासङ्काशमुत्तमम् ॥६४॥

• . 'I pray to you, Oh! Love Infinite, for only this—Your remembrance, which means Your darshan'.

मा वृणीष्वान्यदेवं तु "प्रेमभूमन्तहं विभो ।

• त्वत्स्मृतिं केवलां याचे सैव मे तव दर्शनम्" ॥६५॥

Know it well that an active life is perfectly in keeping with Self-realization and divine service.

कर्मकृज्जीवितं नैव ह्यात्मबोधाद्विसंवदेत् ।

तथा चेश्वरसेवाया निबोधैतदतन्द्रितः ॥६६॥

Make a whole-hearted and total dedication of your entire life to Him.

जीवितं सर्वथा स्वीयमर्पयास्मै परात्मने ॥६७॥

In all situations maintain a steady consciousness of Divinity within and about you.

समन्तादन्तरेवं च सर्वदेश्वरभावनाम् ।

अविच्छिन्नां विधेहि त्वं प्रसङ्गेष्वखिलेषु भोः ॥६८॥

My child, do not harass your mind with thoughts of weakness. For, infinite strength is within you.

मा पीडय कदाप्यत्र मनो दौर्बल्यचिन्तया ।

यतोऽमेयं बलं वत्स ह्यन्तस्त्वय्यवतिष्ठते ॥६९॥

Drawing inspiration and power from this source, be cheerful and contented at all times. Let the name of the Lord dwell ever in your mind.

आदायास्माद् बलोत्साहावाकरात्तृप्तिमेष्यसि ।

भगवन्नाम ते चित्तमधितिष्ठतु सर्वदा ॥७०॥

From whatsoever angle, I look at the world, I find nothing wrong anywhere. Everything is as it should be, because one Truth pervades everywhere—one life has revealed itself in infinite forms.

मम दृष्टौ न कुत्रापि ह्यसत्सन्दृश्यते ध्रुवम् ।

एवं सर्वं यथान्यायमास्ते, व्याप्नोति यत्समम् ॥

एकं सच्चैकसत्तापि धत्तेऽसंख्यतनूरिह ॥७१॥

So you are all children of that Truth—that Life—nay, you are yourself the Truth—the Life.

अतो यूयं समे पुत्राः सतस्तस्याश्च तस्य च ।

त्वमेव तत्त्वतः सच्च तथा सत्ता न संशयः ॥७२॥

Some people prefer to call themselves sinners.
They must be wishing to enjoy the fun of it.

एके वदन्ति तोषेण पाप आत्मानमित्यहो ।

प्रायेण तादृशोक्त्युत्थं परिहासमुशन्ति ते ॥७३॥

The course of thought followed by the persons
who dub themselves sinners offers a direct insult to
God and denies His very existence.

पापोक्तिनिपुणानान्तु मार्गोज्ज्वालां परेशितुः ।

कुस्ते, तस्य सत्तां च सन्निराकुस्तेऽनघ ॥७४॥

If you believe that He is, you would not care to
think whether you are a man of virtue or one of
iniquity.

यदि ते तस्य सत्तायां विश्वासो विद्यते तदा ।

गुणी बाहमधाक्रान्त इति न स्याद्विचारणा ॥७५॥

You would only feel that you are simply as God
made you, and nothing else.

यथैवेश्वरसृष्टोऽहं तथास्मीति विभावना ।

केवलं ते भवेन्नूनं नान्या काचिदसन्मता ॥७६॥

Your song sings only of sin, misery and death.
Do change the song to one of peace, joy and
immortality.

तव गीतं सदा ब्रूते पापं दुःखं तथा मृतिम् ।

एतद्विहाय मुच्छान्त्योरमृतत्वस्य गाय च ॥७७॥

Your life has to be lived not for yourself, but for the sake of all those in whose midst God has placed you.

स्वार्थं नो जीवयान्नां तु कर्तुमर्हसि, वेधसा ।

येषां निवेशितो मध्ये तदर्थं तु यथार्थतः ॥७८॥

The purpose of life is to take delight in giving peace and joy to others. This you can do in every circumstance and condition of life.

अन्येभ्यः शान्तिमुद्दानं प्रीत्योद्देशो हि जीविते ।

एतत्कर्तुमवस्थासु सर्वासु प्रभविष्यसि ॥७९॥

Life means service. True joy is felt only when you make it a spontaneous flow from the core of your heart.

सेवां हि जीवितं विद्धि, तदाऽऽनन्दोऽभिजायते ।

यदा नैसर्गिकी सा च स्यन्दते हृदयान्तरात् ॥८०॥

Hence, self-surrender has been held forth as the means for the realization of your immortal nature and the consequent blissful activity.

आत्मार्पणमतः प्रोक्तं स्वाक्षरत्वस्य साधनम् ।

अवबोधस्य चानन्दपूर्णकृत्यस्य लब्धये ॥८१॥

Even in the worst circumstances do not forget the great and merciful Lord of the universe, the in-dweller of all.

दशासु चातिकृच्छ्रासु विस्मार्षीर्मा तमीश्वरम् ।

विश्वस्य करुणासान्द्रं सर्वहृन्निलयं प्रभुम् ॥८२॥

Life bereft of the thought of God is worthless.
• God is our mother, guide and protector.

ईश्वरस्मृतिशून्यं यज्जीवितं तन्निरर्थकम् ।

भगवानेव माता च गोप्तास्माकं च नायकः ॥८३॥

To be in constant awareness of Him means purity, strength, courage and peace ; because God is all power, knowledge and bliss.

यतो देवः स्वयं शक्तिज्ञानमानन्द एव च ।

तदविच्छिन्नबोधोऽतः शुद्धिर्धैर्यं शमो बलम् ॥८४॥

In this manner the playful world goes on. In this play every kind of creature and event exist as it should be.

जगदित्यं वरीवर्त्ति क्रीडारूपं यथाक्रमम् ।

अत्र भूतानि कर्माणि क्रीडायामिव जाग्रति ॥८५॥

Purify your heart and open your true sight, and look upon the world as a lila of the Lord, who is quite free to act as He pleases in all situations.

हृदयं शोधयित्वा च सदुन्मील्येक्षणं जगत् ।

सर्वतन्त्रस्वतन्त्रस्य लीलेत्यालोकयेदितुः ॥८६॥

For attaining this state you should merge your relative existence into God's absolute being by ceaseless remembrance of the Lord.

एतत्सिद्ध्यर्थमात्मीयां भिन्नसत्तां विलापय ।

सत्तायां केवलायां हि ब्रह्मणः स्मरणेन च ॥८७॥

Thus ends the second chapter entitled
"The Yoga of Glory of Life"

in the Ramadasa Gita, which is an

Upanishad, Brahma-vidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे जीवित-
महिमयोगो नाम द्वितीयोऽध्यायः ॥

CHAPTER III

तृतीयोऽध्यायः

The disciple said :—

My Lord, why are men troubled by sorrows and pains? I should like to know this by your grace.

शिष्य उवाच

किमर्थमनुभूयेते दुःखपीडे नरैरिह ।

एतद्वेदितुमिच्छामि भगवंस्त्वत्प्रसादतः ॥१॥

Sri Ramadasa spoke :—

In the play of external nature, the so-called changes, losses and failures are inevitable.

श्रीरामदास उवाच

विकाराश्च विनाशाश्च प्रसिद्धा ये पराभवाः ।

ता बाह्यप्रकृतेर्लीला अहार्या इति बुध्यताम् ॥२॥

If it were not so, the universal divine game would not be there before you.

अन्यथा दिव्यलीलायाः सम्भवो न भवेत्तव ।

दर्शनस्यैव सर्वत्र व्यापिन्याः पुरतोऽनघ ॥३॥

Therefore, view all things as a dispassionate witness and find your union and oneness with the all-inclusive swarup of God.

अतो वीक्षस्व साक्षीव सर्वमासक्तिवर्जितः ।

द्रक्ष्यसि व्यापकं रूपं स्वतोऽभिन्नं परात्मनः ॥४॥

Play the part which God has set for you in the spirit of perfect submission to His will through all the vicissitudes of life.

सुखदुःखेष्वतः सम्यगीश्वरेच्छावशंवदः ।

आचराखिलकर्माणि तेनाऽऽदिष्टानि चाञ्जसा ॥५॥

The disciple said :—What may be the objective of human life ? Taking me for an ignorant fellow, you will kindly enlighten me.

शिष्य उवाच

मनुष्यजीवितस्येह समुद्देश्यं नु किं भवेत् ।

अज्ञोऽयमिति कृत्वा त्वं शासितुं मां तदर्हसि ॥६॥

Sri Ramadasa spoke :—A wise man should liberate himself from his self-imposed limitations and bondage, by mingling it with the eternal and ever free Reality. Take all your activities as a spontaneous and playful movement of the Divine Shakti that works within you and everywhere.

श्रीरामदास उवाच

जीवात्माऽऽत्मन्युपाधीश्च स्वयमारोपयत्यहो ।
 बन्धांस्तेषां ततः कार्यं भञ्जनं कृतिना स्वयम् ॥६॥
 स-त्ता या खलु जागर्ति नित्यमुक्ता सनातनी ।
 तया संयोजितो ह्यात्मा मुक्त इत्यभिधीयते ॥७॥
 अन्तर्बहिश्च या शक्तिर्नरीर्नति समन्ततः ।
 स्वकर्माणि तु जानीहि लीलां तस्या निसर्गजाम् ॥८॥

To attain this freedom means to behold the same Truth revealed in all things in the world, which is at once manifest and unmanifest.

व्यक्ताव्यक्तस्वरूपस्य तत्त्वस्याखिलवस्तुषु ।
 चकासतो य आलोको मुक्तिलाभः स उच्यते ॥९॥

Sorrow and pain having been completely conquered, your life now becomes the very expression and movement of immortal bliss.

तव निर्जितशोकार्तेर्जायते जीवितं ध्रुवम् ।
 अनश्नरस्य रूपं सदानन्दस्य प्रकाशनम् ॥१०॥

That indeed is the grand object of human existence. Understand that you live and move in a world which is really momentary like the flash of lightning.

इदमेव महोद्दिष्टं जीवितस्येति निश्चितम् ।
 यत्रानिशं क्रियाजातमातन्वानोऽङ्ग जीवसि ।
 तद्विद्धि केवलं विश्वं विद्युत्कल्पं विनश्वरम् ॥१२॥

Hence do not be attached to it, nor be in any way identified with it. Take the whole world-game for what it is worth.

अतोऽत्र कुरु माऽऽसक्तिं नाप्यभेदधियं मनाक् ।
 कृत्स्नामप्यभिजानीहि जगल्लीलां यथार्थकम् ॥१३॥

Know that God is the only Reality, the only Truth—and to reach Him is the one principal aim of existence.

ब्रह्मैव केवलं सत्यं तत्त्वं चेत्यवगम्यताम् ।
 तस्योपलब्धिरेवास्य जीवितस्य प्रयोजनम् ॥१४॥

When you have sincerely struggled for and have ultimately attained Him, you will have fulfilled the mission of your life.

सर्वात्मना कृतैर्यत्नैर्ब्रह्मण्यासादिते परे ।
 तावकं जीवितं तात कृतकृत्यं भविष्यति ॥१५॥

So keep up a constant and unbroken remembrance of God and dispel from the mirror of your mind the darkening dust of doubt and sorrow.

ईश्वरस्मरणस्यातो धारां कुरु निरर्गलाम् ।

व्यपोह हृदयादर्शाद् दुःखसन्देहजं रजः ॥१६॥

Do not brood over the past. The voracious time has swallowed it up. Let the future not worry you, since what is ordained cannot be altered by you.

कदापि भूतं मा स्मार्षीर्यतस्तद्भक्षितं लघु ।

कालेन सर्वभक्षेण मा भूर्भाविनि कातरः ।

यतस्त्वं नैव शक्नोषि भाव्यं कर्तुमतोज्ञ्यथा ॥१७॥

In the present, take heart, having perfect trust in the Almighty and do your actions unerringly.

आधाय भक्तिमेकाग्रां परब्रह्मणि सुस्थिराम् ।

साम्प्रतं कुरु धैर्येण कर्माणि त्वमतन्द्रितः ॥१८॥

Your firm faith in God be the healing balm for the sharp pains of mundane life.

संसारपथजातानां यातनानां भवेत्तव ।

अचला भगवद्भक्तिर्दिव्याञ्जनशलाकिका ॥१९॥

Faith is no faith if it cannot grant you endurance, resignation and peace.

यदि ते भगवद्भक्तिर्नैव क्लेशसहिष्णुताम् ।

विरक्तिं शान्तिमाधत्ते तर्हि सा हन्त निष्फला ॥२०॥

God is ever busy in freeing men from the tangle of worldly friendships and attachments which are in their very nature unstable and unreliable, and therefore, bring them nothing but sorrows and anxieties.

निसर्गेणाप्यविश्वास्यं शोकोत्कण्ठाकरं चलम् ।
यदस्ति लौकिकं सख्यं ममत्वमपि विश्रुतम् ।
तत्पाशबन्धनान्मर्त्यान् सदा मोचयतीश्वरः ॥२१॥

Let this experience teach you that if there is one whom you can entirely trust and for whom you should offer the love of an undivided heart, it should be the supreme Lord Himself who has eternal seat in your heart.

एतेनानुभवेन स्यात्त्वयि ज्ञानमिदं यथा ।
यदि कोऽपि भवेल्लोकेष्वतीवाप्ततमः सखा ।
अखण्डहृदयप्रेमपात्रं तर्हि सदा हृदि ।
भगवान् करुणारूपः स एव तव सुस्थितः ॥२३॥

God is all merciful. Pray to Him, 'O God, lead me from the unreal to the Real; from darkness to Light; from death to Immortality'.

परं कारुणिकं देवं प्रार्थयस्व ततो यथा ।

‘नय मामसतः सत्यं तमसो ज्योतिरीश्वर ।
मृत्योरपि जगन्नाथ दयालो ह्यमृतं परम्’ ॥२४॥

When He plunges you into the painful ordeal of life, it is only to awaken you to the ultimate Reality.

यदा भवाद्धिपीडासु मग्नं त्वां कुरुते प्रभुः ।
तदा परमतत्त्वे त्वां विबुध्दं स चिकीर्षति ॥२५॥

World is a great school of experience; still it is
• impermanent, it is unreal.

संसारोज्जुभवस्यायं महाविद्यालयो ननु ।
तथापि नायं सत्यो वा न वा शाश्वतिकोज्ज्व ॥२६॥

Kunti Devi, it is said, prayed to the Lord for constant pain and trouble, so that she might ever remember the Lord.

ययाचे किल कुन्ती तं विपदोज्जुपदं हरिम् ।
यतः सा स्मरणं विष्णोः सन्ततं चकमे सती ॥२७॥

Know that pains and sorrows purify man's heart and free him from illusions.

वेदनाश्चापि दुःखानि हृदयं शोधयन्त्यहो ।
त्रायन्ते च नरं साधु भ्रमेभ्य इति विद्धि भोः ॥२८॥

Then it is that you are eager and earnest in your

quest for an existence beyond the tribulations of this world.

ततः संसारसन्तापानतीत्य स्थितमञ्जसा ।

जीवितं किमपि प्राप्तुं सर्वथा त्वं यतिष्यसे ॥२९॥

Merciful and loving God is, when He sets you on this quest; but the path leading to it is fraught with severe trials without which none will be able to attain the divine goal.

तदन्वेषणकार्याय यदा प्रेरयते विभुः ।

स त्वां तदाऽभिजानीहि तं दयाप्रेमनिर्भरम् ॥३०॥

तन्मार्गस्तु पुनः क्लेशपरिपाटीकरालितः ।

विना क्लेशानुभूतिं ना नालं दिव्यास्पदाप्तये ॥३१॥

Behind all this turmoil—acute pangs of misery, anxiety and suffering—there is a spotless state of absolute peace.

विपत्सन्तापचिन्तादिवैशसान्तर्हितं पदम् ।

निष्कलङ्कं किमप्यास्ते श्रेष्ठं केवलशान्तिमतम् ॥३२॥

That alone is your goal, my child. All pass away, but He who is that absolute peace is eternal.

आत्मनो विद्धि चोद्दिष्टं धाम तदवत्स केवलम् ।

सर्वं नश्यति तु ब्रह्म शमरूपं सनातनम् ॥३३॥

Suffering is said to be the very spice of life. Suffering is the glorious dawn that heralds the coming of the blazing sun of bliss and of a brilliant day of absolute freedom.

कृच्छ्रं तु जीवितस्याहुरूपदंशं मनीषिणः ।

आनन्दभास्करोदकं तदेवोषश्च शोभनम् ।

अनिर्वाच्यविमोक्षोस्वासराग्रेसरं तथा ॥३४॥

Verily, blessed is he for whom suffering is no suffering. Surely he is now enjoying the very nectar of immortal bliss and peace.

स हि ध्वन्यतमो दुःखं यं न दुःखाकरोति च ।

यतः स निर्विशत्यन्तरानन्दप्रशमामृतम् ॥३५॥

Body is a queer machine. It is subject to all sorts of disorders. This is true in the case of all beings.

विलक्षणमिदं यन्त्रं देहाख्यं हि विपत्तयः ।

तस्य नानाविधाः प्रायो लक्ष्यन्ते सर्वजन्तुषु ॥३६॥

Be conscious always that you have a body and not that you are the body.

विभावय शरीरं च मदीयं न पुनस्त्वहम् ।

शरीरमिति सर्वासु दशासु निजमेधया ॥३७॥

This practice of dissociation from the body will set the physical machine right.

अभ्यासं चेदिमं गालभिन्नताहेतुकं सदा ।
करोषि च तदा देहयन्त्रं स्वस्थं भविष्यति ॥३८॥

Thus ends the third chapter entitled
"The Yoga of Secret of Sorrow and Pain"
in the Ramadasa Gita, which is an
Upanishad, Brahmailidya and Yoga Sastra.
इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे दुःखपीडारहस्ययोगो नाम तृतीयोऽध्यायः ॥

CHAPTER IV

॥ चतुर्थोऽध्यायः ॥

The disciple said : What is the visible universe ? What is the connection between the universe and God ? Please explain this to me.

• शिष्य उवाच—

दृश्यमानमिदं किन्तु विश्वं तस्येश्वरस्य च ।

सम्बन्धोऽपि च तावत्कस्तदिदं शाधि मां विभो ॥१॥

Sri Ramadasa spoke : Listen, my child. In the depths of samadhi, the yogis get the experience that the world is not, because in the nirguna there is no name, form or movement.

श्रीरामदास उवाच—

शृणु वत्स महात्मानः समाधौ योगिनः स्थिताः ।

प्राप्नुवन्ति महान्तं हि यथानुभवमीदृशम् ॥२॥

जगन्नास्त्यगुरो स्थाने नामरूपक्रियास्तथा ॥३॥

But after coming down to the external consciousness of life the visible universe is experienced as the

revelation of the absolute, silent and immutable Spirit.

बाह्यप्रपञ्चबोधे तु जाते तेऽनुभवन्त्यदः ।
केवलं ब्रह्म मौनाढ्यमविकारि च यस्त्थितम् ।
तस्यैवेदं समस्तं च विवर्त इति विश्वकम् ॥४॥

When man remembers God in a particular form, he worships Him as saguna.

यदा संस्मरति ब्रह्म किञ्चिदाकारयुङ्मरः ।
तदा स सगुणं ब्रह्म समुपास्ते निबोध तत् ॥५॥

When the image dissolves in the mind that has gone beyond the sense of duality, then you realise Him as nirguna. These are the two states of one and the same Supreme Truth. Do not be under the impression that there are two Brahman.

यदा तु भजतां चित्ते द्वैतभावविवर्जिते ।
तद्रूपं लीयते जातो निर्गुणानुभवस्तदा ॥६॥
परतत्त्वस्य चैकस्य केवलं द्वे इमे दशे ।
मा ज्ञासीस्तेन विद्येते ब्रह्मणी द्वे इति स्वयम् ॥७॥

I shall tell you another thing now: For a human being there is no privilege greater than that of becoming the child of the Divine Mother.

अन्यत्त्वां कथयिष्यामि शृणु चावहितोऽधुना ।

दिव्यमातुरपत्यत्वादुत्तमं नास्ति नुः पदम् ॥८॥

This spiritual relationship is based upon the knowledge that the child and the Mother are one.

उभौ च जननीपुत्रावभिन्नाविति बोधतः ।

अयमध्यात्मसम्बन्धः स्वयमेवोदितो भवेत् ॥९॥

Verily, there is none or nothing but the one Supreme Lord of the worlds, who is all, and all in all. This is the secret.

विश्वेश्वरादृते सत्यं वर्तते नैव किञ्चन ।

सर्वं स एव सर्वत्र रहस्यं विद्धि तच्च मत् ॥१०॥

Truly when you become the smallest child of the Divine Mother, you merge your little individuality in Her cosmic personality.

यदा दिव्यजनन्यास्त्वं कनिष्ठो जायसे शिशुः ।

तदा तद्विश्वरूपे ते सत्ताज्ज्वा लीयते ध्रुवम् ॥११॥

Here you realise that the Mother and the child are one. Here again if you play as child depending upon the Mother, you are ever basking in the moonlight of Her Divine grace and protection.

तदा स्वानुभवेनैव ज्ञायते ह्यभिदा तयोः ।

चेष्टसे यदि कार्येषु मात्रधीनोऽर्भको यथा ।

तर्हि तत्करुणात्राणशशितेजसि मंक्ष्यसि ॥१२॥

Mother is no mother, if you do not understand Her in the true light, and submit to Her will and guidance.

अम्बां तां यदि जानीषे निपुणं नैव सुव्रत ।

तदिच्छाप्रेरणावश्यो नापि तर्हि न सा प्रसूः ॥१३॥

Really, the Mother always wishes for your prosperity. Hence do not revolt against Her will, and lose a good deal of your strength and peace.

सर्वदा जननी सत्यं वष्टि साम्युदयं तव ।

तदिच्छावैरतो मा भूस्तत् स्वशक्तिशमापहः ॥१४॥

This Divine Mother is the Heart of your heart, the Soul of your soul. Being universal, She is the supreme deity ever having Her place and seat within you.

दिव्येयं हृदयं माता हृदयस्य तवात्मनः ।

आत्मा च सकलस्था या त्वद्गृह्णन्मन्दिरदेवता ॥१५॥

Her revelation of the world-phenomena is simply marvellous and beyond the ken of mind and speech. Her presence, Her sweet and gracious smiling face,

Her ever-guiding and protecting hand are seen everywhere.

विश्वसर्गोऽद्भुतं तस्या ह्यवाङ्मनसगोचरम् ।
तस्या दयाघनं चारु स्मेरास्यमथ सन्निधिः ।
संरक्षाप्रेरणोद्युक्तो दृश्यते सर्वतः करः ॥ १६॥

Her melodious and soothing voice is the most charming music for your ears.

तस्याः समुज्ज्वलं रूपं युक्तरूपं हि ते दृशोः ।
वचश्च मधुरं शीतं श्रवसोर्गान्मुत्तमम् ॥१७॥

Serve Her blissfully by doing all things in Her name and for Her sake.

सेवाऽऽनन्दमयी तस्याः क्रियतां चरता त्वया ।
सर्वकर्माणि तत्प्रीत्यै तदीयानीति चिन्तया ॥१८॥

Oh! the Mother is your all in all. May Her light ever shine on the world!

अहो नु जननी दिव्या तव शेवधिरेव सा ।
तज्ज्योतिः शश्वदेवास्तां दीप्यमानं जगत्तले ॥१९॥

May Her light ever dawn in the hearts of all creatures, and awaken them to the knowledge of Her invincible existence and power.

सर्वजन्तुहृदन्तश्च द्योतमानमनारतम् ।
प्रबोधयत्वजय्यं तज्ज्ञानं तच्छक्तिसत्तयोः ॥२०॥

The personal is He. The impersonal is He. As personal He is with name and form..

साकारः पुरुषो ब्रह्मा निराकारः स एव च ।

साकारत्वेऽस्य जायेते नामरूपे निबोध तत् ॥२१॥

The entire universe is He in the personal aspect.. In the Impersonal He is without name and form, without attributes, beyond the range of intellect to understand, beyond words to describe. In the personal aspect, He is love, light, knowledge, power, peace, bliss, purity—so say the wise.

कृत्स्नं विश्वमिदं ब्रह्मा साकारः परिकीर्त्यते ।

निराकारतया सोऽयं नामरूपविवर्जितः ॥२२॥

निर्गुणोऽयं तथाऽमेयो ह्यवाङ्मनसगोचरः ।

सगुणस्तु परानन्दो ज्योतिः प्रेमा शमश्च सः ।

शक्तिज्ञानञ्च संशुद्धिरिति सर्वविदो विदुः ॥२३॥

By worshipping nirguna (impersonal) man attains peace, while the saguna (personal) unique joy.

निर्गुणोपासनायास्तु नरः शान्तिं समश्नुते ।

सगुणोपासनायास्त आनन्दं विन्दते परम् ॥२४॥

The entire universe, He the Eternal One pervades. as Shakti—the universe itself being His form. Still. He is most manifest in man.

विश्वं स्वरूपभूतं च कृत्स्नं व्याप्नोति सोऽव्ययः ।

शक्तिरूपस्तथाप्येष नरे व्यक्ततमो मतः ॥२५॥

Mahatmas and bhaktas are He in full manifestation. Service of them results in the realization of the grace of Sri Rama who is Love incarnate.

महात्मानश्च भक्ताश्च तत्पूर्णव्यक्तिरूपिणः ।

अतस्तेषां तु शुश्रूषा रामस्य प्रेमरूपिणः ।

प्रसादं भद्रं ते तूर्णं सम्पादयति निश्चितम् ॥२६॥

- • Sri Rama is ever seated in the hearts of us all and we are all His forms. This is what the Sruti declares.

श्रीरामो, भगवान्शश्वदध्यास्ते हृदयानि नः ।

सर्वे च वयमत्रत्यास्तदात्मान इति श्रुतिः ॥२७॥

This supreme realisation gives one the vision of oneness in many. It is the abode of inexpressible peace and bliss. For the attainment of this man should sacrifice his all.

परात्परं किमप्यास्ते दर्शनं येन पश्यति ।

बहुधा वर्तमानेषु जाग्रदेकं नरो हि सत् ॥२८॥

अमेयानन्दशान्त्योश्च तद्धाम परमं मतम् ।

तत्प्राप्तये मनुष्याणां सर्वस्वत्याग इष्यते ॥२९॥

The mind must first of all be purged of its selfish-

desires that make for diversity, pain and misery as well as likes and dislikes.

मनस्तु प्रथमं कार्यं स्वार्थकामैर्विवर्जितम् ।

भेदातिदुःखदैः पूतं सन्त्यक्तद्वेषरागकम् ॥३०॥

Equality, which means samadarshana which is again the same as Ramadarshana, must be produced therein.

समत्वं तत्र चोत्पाद्यं सर्वेषां समदर्शनम् ।

तदेव कविभिः प्रोक्तं रामसन्दर्शनं भुवि ॥३१॥

If you love all, you will have true love for Him, for He is the universe.

सर्वेषु कुरुष्व चेत्त्वं प्रेमाणां चेश्वरे तदा ।

जायेत तव सत्प्रेमा यत्स विश्वात्मको विभुः ॥३२॥

Hence love all beings always. To achieve this end first see Him in bhaktas and mahatmas, then see Him in all—as all.

तस्मात्सर्वेषु भूतेषु प्रेमाणां कुरु सर्वदा ।

तदर्थं प्रथमं भक्तमहात्मसु तमीक्षताम् ।

पश्चात्सर्वेषु सर्वेषां भवान्सर्वस्वरूपिणम् ॥३३॥

Give up the notion that you are the doer. It is the Divine Shakti that propels you to all action.

अहं कर्तेति यो भावो विद्यते नृषु तं त्यज ।

यदैवी शक्तिरेव त्वां कर्मणे नुदति ध्रुवम् ॥३४॥

Root out all doubts and conquer the dwandwas such as joy and grief, friend and foe, virtue and sin, etc.

जहि सन्देहसन्दोहं विजयस्व च सर्वतः ।

सुखदुःखसुहृच्छत्रुपुण्यपापादि युग्मकम् ॥३५॥

Take it that God alone is—who is Shakti or Prakriti in form, change, movement and action, and who is Shiva or Purusha as the formless, immutable, unmoving, actionless, all-pervading Spirit.

विवर्तते तु या शक्तिः प्रकृतिर्वा विकारिणि ।

रूपे च चलने कार्ये तं सन्तं विद्धि हीश्वरम् ॥३६॥

तमेव पुरुषं त्वाहुः शिवं वाथाविकारिणम् ।

अरूपमचलं विश्वव्यापकात्मानमक्रियम् ॥३७॥

Shakti in movement and action stands for infinite love and bliss, and Shiva for absolute peace.

कार्ये च चलने शक्तिर्या स आनन्द ईरितः ।

प्रेमाऽमेयोऽपि शम्भुस्तु केवला शान्तिरुच्यते ॥३८॥

Purusha and Prakriti are the two eternal aspects of Purushottama, who is both these and beyond

them. Enjoy the perfect calm and peace as Purusha, the witness, and the bliss of universal love as Prakriti or Shakti.

प्रकृतिः पुरुषश्चाथ रूपे हि पुरुषोत्तमे ।

उभे शाश्वतिके सोऽपि तद्रूपः परतस्ततः ॥३६॥

साक्षी सन्पुरुषः शान्तिं परां निर्विशं निस्तुलाम् ।

विश्वप्रेम्णः प्रकृत्यात्मा निर्वृतिं नितरामपि ॥४०॥

Change is the natural quality of the universe. The how and the wherefore of events, happening in the world, cannot be comprehended. The Lord's will is supreme in all things.

विकारं विद्धि विश्वस्य गुणं स्वाभाविकं ननु ।

प्रत्यहं जायमानानां वृत्तानां हेतुरत्र तु ॥४१॥

न विभावयितुं शक्यमेकस्यापि द्विजोत्तम ।

ईश्वरेच्छा हि सर्वत्र प्रबलात्र प्रवर्तते ॥४२॥

In the early stages of sadhana, the individual and egoistic will persists and makes progress difficult. Hence subdue it with all your might. Surrender to the Almighty will of God is indeed an easy path for that.

अहङ्कारपरीते च साधनारम्भवर्त्मनि ।

दुष्करोऽभ्युदयस्तस्मात्तं वशीकुरु यत्नतः ॥४३॥

तत्र चात्मार्षणं नूनमीशेच्छायै महौजसे ।

उत्तमः सुखसंग्राह्यो विधिः सर्वनृणामिह ॥४४॥

A really independent will works in man only when he is actuated by God's own will.

यदा तु जायते मर्त्यो हीश्वरेच्छावशंवदः ।

स्वतन्त्रेच्छा तदा तस्मिन्यथार्थं सम्प्रकाशते ॥४५॥

The saint has made his will God's will and vice versa.

भक्तेन च निजेच्छाया ईशेच्छायाः कृताऽभिदा ।

एवमेवेश्वरेणापि भक्तेच्छायाः कृताऽभिदा ॥४६॥

The surrendering of the weak and faulty will of the individual to God for eliminating thereby the ego sense, is truly easier than the assertion of Divinity within you so that the individual will may be transformed into the Divine Will.

आत्मेच्छायास्तु दुष्टाया दुर्बलायाः समर्पणम् ।

अहङ्कारनिरासार्थमीश्वराय वरं खलु ॥४७॥

निजेच्छा येन दैवेच्छारूपा परिणता भवेत् ॥

न युक्तं शंसितुं दैवीं सम्पदं पुनरात्मनि ॥४८॥

In the first case, you have the Almighty to guard you against any fall, whilst in the latter, since you

depend on your own self, there is always the danger of a fall for want of support.

आद्ये हि पथि सर्वेशः पाति पातान्तरं समम् ।
द्वितीये स्वावलम्बी तु पतिष्युः शरणं विना ॥४९॥

You have heard of the instance cited of the kitten and of the young one of the monkey.

अत्रोदाहरणीभूता श्रुतां स्याद्भवता कथा ।
मार्जारीवानरीणां च शावकानामनाकुलम् ॥५०॥

When you ask, what is God's will, you will know that it is God's power. God's power is the manifested universe. All movement, all change in it, belongs to that power.

विचार्यमाणे का नाम देवेच्छेत्यवगच्छसि ।
सा खल्वीश्वरसच्छक्तिरिति कामं मनीषया ॥५१॥
ऐश्वरी शक्तिरेवास्ते व्यक्तं विश्वमिदं शृणु ।
गतिश्च विकृतिस्तस्मिन्ने ते तस्यास्तु केवलम् ॥५२॥

One who realises this truth surrenders himself to the will of God. Know that the individual 'I' is utterly unreal.

रहस्यं वेद यस्त्वेतत्स देवेच्छावशंवदः ।
अहन्तामथ जानीहि नरस्य वितथां भृशम् ॥५३॥

He and His power are the truth. His power is infinite love and infinite joy.

यत्सत्यमिह चाम्नातं स ईशः शक्तिरस्य च ।

सा शक्तिरप्रमेयो हि प्रेमा चानन्द उच्यते ॥५४॥

Just as the Sun's power is revealed by the heat and light he gives, so is God's power by love and joy.

रवेस्तापप्रकाशौ हि यथा शक्तिं प्रशंसतः ।

तथेशस्यापि तां नूनं प्रेमानन्दौ प्रियंवद ॥५५॥

• • Know that God and His power are at once one and different, like the milk and its whiteness.

ईश्वरोऽग्निं च तच्छक्तिभिन्नाभिन्नी समं च तौ ।

यथा क्षीरं च तच्छ्वैत्यं भवेतामवधारय ॥५६॥

God stands for absolute stillness and peace; His power for eternal movement and joy.

ईश्वरो नाम सच्छान्तिः स्तिमितत्वं च केवलम् ।

तच्छक्तिनाम सम्प्रोक्ता गतिस्तुष्टिश्च शाश्वती ॥५७॥

Love denotes movement. So love belongs to God's power. Power alone creates, maintains and destroys the universe.

गतिं लक्षयते प्रेमा सशक्तेरीश्वरस्य तत् ।

शक्तिरेव जगत्सृष्ट्वा पालयत्यपहन्ति च ॥५८॥

These activities are done by Love and for joy. The visible universe is a manifestation of power, *i.e.* of love and joy.

कर्माण्येतानि च प्रेम्णा क्रियन्ते तोषलब्धये ।

शक्तेर्व्यक्तिरिदं विश्वं हर्षहार्दात्मनः पुनः ॥५६॥

The unmanifest is the calm, all-pervading, immutable Spirit.

यदव्यक्तं स सर्वान्तर्यामी शान्तिपरोऽव्ययः ॥६०॥

When a top is rotating at the highest velocity, it appears to be perfectly at rest. Similarly a piece of iron is lying before us. It seems to be resting, while its particles are in a state of intense motion. Hence rest and motion are wonderfully combined in such a way that they exist simultaneously.

यदा क्रीडनकं वेगाद्भ्रमत्येव तदा स्थिरम् ।

संलक्ष्यते तथा भूमावायसं खण्डमास्थितम् ॥६१॥

तथापि सर्वदा तस्य चलन्ति परमाणवः ।

अतोऽत्र चित्रं यत्स्थानं गमनं सङ्गते समम् ॥६२॥

So according to this rule both these exist in the universe. It is eternal movement co-existing with eternal rest.

अमुना नियमेनाथ विश्वे जागर्ति तद् द्वयम् ।

युगपत्सर्वकालीनं गमनं चलनं तथा ॥६३॥

Eternal rest is the ideal; eternal movement is the real.

स्थानं शाश्वतिकं प्रोक्तं परमोद्देश्यमत्र हि ।

शश्वत्सञ्चलनं प्रोक्तं तथ्यमेवं निबोध तत् ॥६४॥

The one is Spirit and the other is Matter. Spirit and Matter are the two eternal aspects of the Transcendent One.

एकस्तु कथ्यते ह्यात्मा प्रकृतिस्त्वपरा पुनः ।

द्वे परब्रह्मणो ह्येते ज्ञाते रूपे सनातने ॥६५॥

Indeed Sri Rama's ways are inscrutable. Yours is to watch the workings of His wonderful divine lila in the world.

श्रीरामस्य विधानानि ह्यमेयानि भृशं भुवि ।

तद्विव्यलीलाचित्राणि विश्वे केवलमीक्षताम् ॥६६॥

The concepts of the pairs of opposites lying in your heart are nothing but unreal bubbles on the ocean of Sat-chidananda.

त्वच्चित्ते विद्यमाना हि द्वन्द्वानां तु विचारणाः ।

असत्या बुद्बुदप्रख्याः सच्चिदानन्दसागरे ॥६७॥

But you are deluded into the belief that they are real. You see the mirage from a distance, and take it for real water, while in truth there is no water at all.

तथापि तानि सत्यानीत्येवं बुद्ध्या विमुह्यसि ।

सलिलं मन्यसे दृष्ट्वा दूरान्मृगमरीचिकाम् ।

तथापि तत्र पश्येस्त्वं यथार्थमुदकं न हि ॥६८॥

Likewise this world too is considered unreal by the wise. But the irresistible maya tries her best to erect firmly the wall of ignorance between you and the Reality.

तथैवेदं जगच्चापि सुधीभिर्मन्यते ह्यसत् ।

बलीयसी तु सा माया सतश्च तव चान्तरे ।

यतते दृढमज्ञानकुड्यं निर्मातुमत्र हि ॥६९॥

There is a means to ward off this : Surrender to Sri Rama, the Infinite existence, splendour, power, knowledge, purity and bliss, who tears off this curtain and gives the vision of His glory and magnificence.

एतन्निवारणायान्न सदुपायोऽस्ति कश्चन ।

श्रीरामं शरणं याहि सच्चित्तेजोनिरञ्जनम् ।

अमेयानन्दशक्तिं च व्यवधानविभेदिनीम् ॥७०॥

दर्शनं यो विधत्ते नुः स्वतेजोमहिमश्रियः ॥७१॥

If you ask me as to how we could surrender to Him, I tell you universal love, universal love—that is the best path.

कः पन्थाश्शरणं गन्तुं तमित्युक्ते वदामि ते ।

विश्वप्रेमान्तरा नास्ति कोऽपि मार्गो ह्यनुत्तमः ॥७२॥

Let your life be always attuned to and guided by that Love, which is grand and ever vigilant.

जीवितं तेऽमुना प्रेम्णा समवेतं भवेत्सदा ।

तस्य वृक्षमहो वत्स महोदारस्य जाग्रतः ॥७३॥

You then lose yourself in the vast expansion of a depthless, limitless, all-pervading ocean of pure love.

गभीरेऽपि च निस्सीमे सर्वव्यापिनि निर्मले ।

तदा द्रक्ष्यसि चात्मानं निमग्नं प्रेमसागरे ॥७४॥

Merge into the divine ecstasy by tasting it, by entering into it and by becoming one with it.

तस्याऽऽस्वादेन तल्लैव प्रवेशननिमज्जनैः ।

तदभिन्नतया च त्वं दिव्यां निर्वृतिमाविश ॥७५॥

Then the world is not seen as a world of diversity

and discord by you, but as one of pure love, joy and harmony.

तदा जगदिदं भैदवैमत्यपरिदूषितम् ।
लक्ष्यते न पुनर्हर्दिसदानन्दानुकूल्यभाक् ॥७६॥

Be conscious always that the God that you pray to is within you and everywhere about you.

यं स्तवीषि परात्मानं सोऽन्तर्भाति समन्ततः ।
इत्येतत्सन्ततं चित्ते परिभावय भद्रक ॥७७॥

His protection and grace are there ever for you. Be always aware that He is guiding you from within.

तस्य रक्षा प्रसादश्च वर्तेते त्वद्धिताय तौ ।
जानीहि यदयं देवस्त्वां प्रेरयति हृद्गतः ॥७८॥

True, God's power is manifest everywhere. His light and glory fill all things.

सत्यमीश्वरसच्छक्तिः सर्वत्र व्यक्ततां गता ।
तत्तेजोमहिमभ्यां हि सर्वमत्र परिप्लुतम् ॥७९॥

To surrender to Him and realise His unthinkable and inexpressible greatness is the way to attain immortality and bliss.

तस्मायात्मार्षणं चापि तन्महिम्नो विबोधनम् ।

अनिर्वाच्याविचिन्त्यस्य ह्यमृतानन्दसाधनम् ॥८०॥

There are no bondage and pain for the soul that is plunged in this magnificent Truth. The supreme Lord is the very breath of your breath.

सत्ये महति मग्नस्य क्लेशबन्धौ न चात्मनः ।

तव निःश्वसितस्यापि प्राणितं परमेश्वरः ॥८१॥

You are ever His. He and you are not different. All glory and salutation be to Him.

त्वं सर्वदा तदीयोऽसि युवयोः कापि नो भिदा ।

तस्मै भगवते स्वस्ति नमस्तस्मै नमो नमः ॥८२॥

The world is a grand display of the Lord's lila. In fact each one of you, playing an individual part in it, is Himself in His self-expression.

इदं विश्वं महेशस्य लीलानाटकमद्भुतम् ।

तत्र सर्वोऽपि कुर्वन्स्वं कर्म व्यक्तो विभुः स्वयम् ॥८३॥

In the light of this knowledge and vision, you realize that all are eternally one ; the appearance of diversity belongs only to the surface.

दृशा ज्ञानेन चानेन वेत्ति सर्वमभेदवत् ।

यो भेदो बहिराभाति स त्वापातनिमित्तकः ॥८४॥

The whole universe is indeed an auspicious body of Sri Rama. Everything in it is a wave of His infinite love.

कृत्स्नं विश्वमसन्देहं राममङ्गलविग्रहः ।
तस्य निस्सीमहार्दस्य तत्र सर्वं तरङ्गितम् ॥८५॥

Diversity and discord are the offspring of a mind deluded by ignorance. Unity and harmony are the true attributes of that Truth, in whom God, universe and man are one.

अज्ञानमूढचित्तस्य प्रक्रिया वैरधीभिदाः ।
एकत्वमानुकूल्यं च मते सत्यस्य लक्षणे ।
यत्रेश्वरश्च विश्वं ना सर्वमैक्यं भजत्यहो ॥८६॥

For, there is no existence but He. He is eternal truth, love, power, and bliss. What words can describe Him, who transcends all speech and thought ?

यतस्तेन विना नेह सत्ता भवति काचन ।
प्रेमा च शक्तिरानन्दः स हि सत्यं सनातनम् ।
यत्तु वाङ्मनसातीतं कथं तद्वर्ण्यते विशा ॥८७॥

Indeed, the Divine Mother is most affectionate to you. Oh—what joy it is to be conscious that

this Supreme Mother is ever enthroned in your heart.

अतिवात्सल्यशीला ते माता दिव्या हि सा परा ।
महिमाञ्जुभवस्याहो स्वचित्तेऽस्यास्तु सन्निधेः ॥८८॥

You eternally dwell in Him and He lives in you eternally. Sri Rama, the Supreme Lord, fills and permeates the entire universe.

वससि त्वं सदा तस्मिन्नीश्वरे च त्वयीश्वरः ।

व्याप्नोति भुवनं कृत्स्नं श्रीरामः परमेश्वरः ॥८९॥

Every particle, every atom, is dancing to the tune of divine music. The glow of His splendour illumines all.

सर्वोऽणुः परमाणुश्च दिव्यगीतेन नृत्यति ।

भासुरेणेश्वरस्यात्र तेजसा दीप्यतेऽखिलम् ॥९०॥

He is the inexhaustible spring of delight, peace and bliss. He is the infinite fountain of love and compassion.

स एव ह्यक्षरं धामाऽऽनन्दशान्तिमुदां परम् ।

प्रभवोऽयममेयो हि प्रेमकारुण्ययोः परः ॥९१॥

Salutation to that Lord who is of the nature of existence, bliss and love!

नमस्तस्मै सदानन्दप्रेमरूपपरात्मने ॥९२॥

Know that as devotee you are at once one and different from God like the river.

भक्तभूतो भवानत्र परेशाद्युगपत्सुख ।

अभिन्नश्च तथा भिन्नो नदीवदिति निश्चिनु ॥६३॥

Although the river is not different from the ocean, still it is ceaselessly flowing towards the ocean.

नदी समुद्रतो भिन्ना न स्वयं यद्यपीह भोः ।

तथापि स्यन्दते सा तु सर्वदा सागरं प्रति ॥६४॥

This is said to be the wonderful mystery of God and His bhakta.

इदमेवान्नुतं प्राह रहस्यं देवभक्तयोः ॥६५॥

You are indeed He. To realise this is the end and aim of this human existence.

सर्वथा त्वं हि तद् ब्रह्म परमार्थस्य चास्य हि ।

अनुभूतिरिहाख्याता फलमग्र्यं नृजन्मनः ॥६६॥

When God puts you in situations, in which you are forced to remember Him and to pray to Him to put an end to your miseries, then do you not realize His boundless compassion?

यदा तु काश्चनावस्थाः कुर्वन्ते देवसंस्मृतिम् ।

त्वयि तत्प्रार्थनां दुःखनिवर्हणनिबन्धनाम् ।
तद्देश्वरस्य कारुण्यमनल्पं ज्ञायते न किम् ॥६७॥

Tell me if He is kind when He gives you some transient pleasures of this world which bring pain and misery in their wake.

दुःखपीडाफलं किञ्चिददा वैषयिकं सुखम् ।
नश्वरं ते विधत्ते स दयार्द्रः किं पुनर्वद ॥६८॥

He does grant these things also when you pray for them. But He in His kindness warns you at the same time—"You have asked for the perishables; but you cannot have permanent happiness from them. Know this truth: Pain, anxiety and sorrow are always associated with them. Hence, seek with steadfastness for the Eternal—seek for Me alone. I am beyond Maya, stainless, infinite existence, consciousness and bliss."

प्रार्थनामनु तानीशः प्रयच्छति सुखानि ते ।
तथापि सममेवेत्यमनुशास्ति दयापरः ॥६९॥
“नश्वराणि त्वयेष्यन्ते किन्तु शाश्वतिकं सुखम् ।
दातुं न तान्यलं पुत्र परमार्थं निबोध तम् ॥१००॥
सदा तानि व्यथोत्कण्ठाविषादकलिलानि हि ।

अतः सनातनं तत्त्वं मामेवान्विच्छ यत्नतः ।

यदहं सच्चिदानन्दो मायातीतो निरञ्जनः" ॥१०१॥

So, pray for His grace and vision.

तदीशानुग्रहलोकप्रेप्सया प्रार्थयस्व तम् ॥१०२॥

You are already free and immortal. Pray to Him sincerely to give you this realisation.

अमरस्त्वं तथा मुक्तः सदापि तु भजेश्वरम् ।

अदसीयानुभूतेहि प्राप्तये सत्वरं हृदा ॥१०३॥

The Divine Mother who presides over all activities, wishes always well of all beings.

या जगज्जननी दिव्याऽधिष्ठात्री सर्वकर्मणाम् ।

सा सदा सर्वजन्तूनां हितं कामयते नृता ॥१०४॥

The sole purpose of Her work is only to bring about and develop harmony and peace and to protect the world.

तत्कर्मणां समुद्देश्यं केवलं भुवनावनम् ।

सामरस्यस्य शान्तेश्च कल्पनैर्भरणैरपि ॥१०५॥

Man with his doubting mind sees discord and confusion in Her activities.

सन्दिग्धचेतसा मर्त्यस्तत्कर्मसु च पश्यति ।

सङ्कीर्णतां विरोधं च व्यामिश्रत्वमथोत्तरम् ॥१०६॥

Know that the Mother is a veritable personification of love having the name, compassion. So all Her actions are only to bring blessing to the world.

मातरं विद्धि तां प्रेमरूपिणीं करुणाभिधाम् ।

तस्मात्कर्माणि तस्या हि लोकानुग्रहकृन्ति भोः ॥१०७॥

Just as the sun by his very nature can shed only light and is incapable of producing darkness, even so the Mother's doings are always in every way beneficial to the world. In Her there is no evil to any living being.

निसर्गेण यथा भास्वान्प्रकाशं तनुते स्वयम् ।

• न कदापि घनं ध्वान्तमीष्टे च तनितुं भुवि ॥१०८॥

तथा मातुः क्रियाजातं बुध्यस्व जगतां हितम् ।

वर्तते तत्र नो किञ्चिदनिष्टं जातु जन्मनाम् ॥१०९॥

The so-called evil is the product of a mind that has no faith in Her. Hence pray to Her in this manner:

केवलं नरचित्तस्य भक्तिहीनस्य चेष्टितम् ।

दुरितं नाम, तद्भवत्या स्तुहि तां परमेश्वरीम् ॥११०॥

"Oh, Mother of the Worlds, I am Thy ignorant child. Take me in Thy hands and guide and control

me as Thou wilt. Thou art my only protector and I am Thy child. I am ever Thine. Bear me always in Thy bosom as Thy child. I have no other refuge. Eternity is the link that unites me to Thee. As I am in tune with Thee, adopt me as Thy child."

‘हे मातर्जगतां निजं तु तनयं मां शेमुषीप्रोषितं
कृत्वाथो वशवर्तिनं नय भृशं दूनं यथेष्टं करैः ।

संगृह्यापि यदेकमेव शरणं त्वं मे तवाहं सुतः

सोऽहं तावक एव शश्वदिति मामालिङ्ग डिम्भं यथा ॥१११॥

शरणं मम नास्त्यतः परं किमपीदं त्वमरत्वमावयोः ।

उपबन्धनमात्मसङ्गतं परिगृह्णीष्व च मां निजार्भकम् ॥११२॥

God arranges all things in His own way and at the time He appoints. Yours is to work in the cheerful spirit of a child, without hankering after the results.

ईश्वरः सर्ववस्तूनि काले कल्पयतीच्छया ।

सन्तुष्टःशिशुवत्कार्यं फलायास्पृह्यन्कुरु ॥११३॥

Know that God Himself is a child, playing this universal game. Everywhere is He and everything is He, indeed.

भगवन्तं शिशुं विद्धि खेलन्तं विश्वलीलया ।

वर्तते स हि सर्वत्र तथा सर्वमसंशयम् ॥११४॥

Sri Rama is infinite love, light, power and bliss. He is the most loving Mother and the most powerful Master of the universe.

श्रीरामः शक्तिरानन्दः प्रकाशः प्रेम चाद्वयम् ।

स वत्सलतमा माता विश्वस्य च महाप्रभुः ॥११५॥

He is seated in all His glory in the hearts of all. Indeed Sri Rama's name is marvellously potent.

तेजस्वी स च सर्वेषां हृदयेषु प्रतिष्ठितः ।

सत्यं श्रीरामनामेदममोघं चान्द्रुतं वत ॥११६॥

It has transformed a robber into the great saint. Valmiki. *It has helped Kabirdas, Tulsidas, Ramdas and many others to cross the ocean of samsara.

तेन कुम्भीलको नीतो वाल्मीकिर्मुनिवर्यताम् ।

कबीरतुलसीरामदासाद्याश्चापवर्गकम् ॥११७॥

That great name is as sweet as nectar itself. When, by His grace, this name has firmly settled on the mind and tongue of anybody, that person becomes blessed and attains eternal freedom, bliss and peace.

पीयूषसदृशं नाम मधुरं तदनुत्तमम् ॥

रामस्य कृपया नाम यदेदमवतिष्ठते ।

रसनाचेतसोर्यस्य तदा धन्यतमो हि सः ॥

मोक्षं स विन्दते शान्तिमानन्दमपि चाव्ययम् ॥११६॥

Sri Rama is pure love, a veritable sea of love, absorbing, permeating, nay flooding the whole universe.

विश्वसंप्लावकः प्रेमा व्यापको यो मनोरमः ।

तत्पारावार एवास्ते श्रीरामः केवलोऽनघः ॥१२०॥

Hence, by drinking such a nectar of love you make your mind ever intoxicated, and merged in it. Then you will realize all that you behold as the expression of that supreme love.

तस्मात्त्वं सर्वदा चित्तं तादृक्प्रेमरसस्य च ।

आपानेन कुरु क्षीत्रं विलीनं तत्र चाञ्ज सा ॥१२१॥

तेन चावेक्षसे यद्यद्भुवने तद्भवेन्ननु ।

सर्वं ते दर्शने प्रेम परं तद्व्यक्ततां गतम् ॥१२२॥

When all forms, all things, all actions, have their source in this love, where is pain, doubt or fear ?

यदा सर्वाणि कर्माणि भूतान्याकृतयस्तथा ।

प्रेमजन्यानि कस्तत्र सन्देहो वा भयं व्यथा ॥१२३॥

For, your entire existence is established in this

love. Sri Rama is this love. To think of Him, to meditate on Him, to repeat His name, to talk of Him, to write of Him, is to realise Him.

यतस्ते जीवितं सर्वं तस्मिन्प्रेम्णि व्यवस्थितम् ।

प्रेमरूपस्य रामस्य ध्यानं कीर्तनचिन्तने ।

तन्नाम्नो जपलेखौ च तत्साक्षात्करणं विदुः ॥१२४॥

Hence try to attain that Lord through love alone.

अतो यतस्व तं देवं प्राप्तुं प्रेम्णैव केवलम् ॥१२५॥

Although He is without form and name, as well as beyond all dwandwas and gunas, still you can attain Him* by worshipping Him through name and form.

यद्यपि द्वन्द्वमुक्तोऽसौ नामरूपविवर्जितः ।

निर्गुणोऽपि तथा लभ्यो नामरूपसपर्यया ॥१२६॥

Sri Rama is that name. Universe is that form. Love this name and His manifested form.

श्रीराम इति तन्नाम विश्वं रूपं च तन्मतम् ।

तस्मात्प्रीयस्व सुव्यक्ते तस्य रूपे च नाम्नि च ॥१२७॥

Hence, let your mind find its perfect union with Him, and let the body be active as an instrument in His hands.

कुह. चित्तं निजं तस्मात्तस्मिन्संलग्नमञ्जसा ।
तस्योपकरणं साधु शरीरं च क्रियारतम् ॥ १२८ ॥

Thus ends the Fourth Chapter entitled
"The Yoga of Isvara, the Supreme Lord"
in the Ramadasa Gita, which is an Upanishad,
Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ईश्वरयोगो नाम चतुर्थोऽध्यायः ॥

CHAPTER V

पञ्चमोऽध्यायः

The disciple said :—Kind Master, you have explained to me clearly the Yoga of the Supreme Lord. Now deign to tell me the process of true vision.

शिष्य उवाच

त्वया मे भगवन् प्रोक्तो हीशयोगोऽञ्जसाधुना ।

ब्रूहि सदर्शनस्याशु प्रकारं मे दयाधन ॥ १ ॥

Sri Ramadasa spoke :—

True Vision means the vision of the Reality within. The man of ignorance is ever busy clinging to external forms for support.

श्रीरामदास उवाच

सतोऽन्तर्वर्तिनो विद्धि दर्शनं सद्धि दर्शनम् ।

अज्ञानी बाह्यरूपाण सर्वदाऽऽश्रयते वृथा ॥ २ ॥

So long as a man does not see the great Truth he is in search of, within himself, he can never know peace.

यावन्नरो महातत्त्वं नेक्षते स्वान्तरात्मनि ।
विचिन्वन्नपि तावत्स शान्तिमिष्टां न विन्दते ॥ ३ ॥

4. Attain the universal vision, by beholding the manifested universe as the very form and image of the Lord seated in your heart.

ईशस्यात्मनिविष्टस्य प्रतिमेत्यवलोकयन् ।
व्यक्तं विश्वमिदं शश्वद्विश्वदर्शनमाप्नुहि ॥ ४ ॥

Transcend all names, forms, lights, sounds, etc., and merge yourself in the infinite ocean of divine peace and joy.

सर्वाप्यतीत्य नामानि रूपाणि निनदांस्तथा ।
प्रकाशाश्च निमज्ज त्वं दिव्यशान्तिमुदम्बुधौ ॥ ५ ॥

Rise above the body idea, the gunas and all mental states and enjoy the bliss and freedom of immortality.

देहात्मबुद्धिमुत्तीर्य मनोज्वस्था गुणांस्तथा ।
अमृतत्वस्य चानन्दं स्वातन्त्र्यं निर्विशेषुमान् ॥ ६ ॥

Know this well that you and the supreme Lord

are not different. You are His essence, nay His very form, because there is nothing but He.

अभिन्नस्त्वमिदं सम्यग्जानीद्वि परमात्मनः ।

यस्मादीश्वरतो भिन्नं क्वापि किञ्चिन्न विद्यते ।

तस्मात्त्वमसि सारो वा रूपमेव परेशितुः ॥ ७ ॥

The disciple said: My Lord, what you say is true, but how can one get rid of the trouble of the pairs of opposites ? Please tell me this.

शिष्य उवाच

ब्रवीषि . भगवन्सत्यं तथाप्यल कथं प्रभो ।

द्वन्द्वबाधानिरासः स्यादिति मां दयया वद ॥ ८ ॥

Sri Ramadasa spoke :—

The way to escape from the clutches of dwan-dwas, when you live in the consciousness of the world of name and form, is to behold all things and objects as the revealed forms of the one Eternal Truth.

श्रीरामदास उवाच

नामरूपात्मकं विश्वमभिजानासि वै यदा ।

तदा सर्वाणि वस्तूनि व्यक्तरूपाणि तस्य तु ॥ ९ ॥

अक्षरस्य सतश्चेति वीक्षमाणो निरन्तरम् ।

द्वन्द्वबाधाविनिर्मुक्तो भविष्यसि सुताचिरात् ॥ १० ॥

The divine eternal power emanating from the Truth has manifested as the entire universe.

या शक्तिरुदिता दैवी सतस्तस्मात्सनातनी ।

सैव विश्वात्मना वत्स व्यक्तं सम्भजतेऽनघ ॥ ११ ॥

All movements and activities of Prakriti are Hers-

गतयः कृतयश्चापि दृश्यन्ते प्रकृतौ तु याः ।

ताः सर्वा अपि जानीहि तदीया इति निश्चितम् ॥ १२ ॥

All your thoughts and play of the senses and body are Her lila—so says the Sruti.

इन्द्रियाणां च देहस्य व्यापारा अथ भावनाः ।

तस्या एव महाशक्तेर्लीलाजालमिति श्रुतिः ॥ १३ ॥

So, behold everything as God Himself—manifest. By surrendering up your ego to the Divine Shakti you can attain to this vision.

तस्मात्सर्वमपीक्षस्व ब्रह्माणं व्यक्तमागतम् ।

अहङ्कारं निजं तस्यायञ्जसा दैवशक्तये ।

यद्यर्पयसि भद्र त्वं तदा तद्दर्शनक्षमः ॥ १४ ॥

This vision will absolve you from all doubts, and your actions will have the nature of spontaneity and, therefore, full of bliss and ecstasy.

सिद्धे च दर्शने तस्मिस्तव नङ्क्ष्यन्ति संशयाः ।

कर्माण्यानन्दपूर्णानि भवेयुः सहजानि च ॥ १५ ॥

The light of God will now dazzle in your eyes and you will be able to behold Him everywhere.

तथेश्वरप्रकाशस्य द्योतनान्निजचक्षुषोः ।

सर्वत्र परमात्मानमीक्षितुं प्रभविष्यसि ॥ १६ ॥

Then the nirguna swarupa of the Atman and the saguna swarupa of the universe—these two aspects of the Reality, will be the same to you.

आत्मनो निर्गुणं रूपं विश्वस्य सगुणं तथा ।

तदोभयं सतो रूपं समानं ते भविष्यति ॥ १७ ॥

Be the child of the Eternal Mother—ever free and blissful—feeling conscious all the time that the Mother and the child are one Truth, although, in the play of love, they are assumed to be different.

त्वमक्षरजनन्या हि स्वतन्त्रो भव पुत्रकः ।

आनन्दयुक् सदा चैक्यं जननीपुत्रयोरिदम् ।

भावयन्स्तत्त्वतः प्रेमलीलायां भिन्नरूपयोः ॥ १८ ॥

This is the supreme goal, the height of God-realization, where man realizes that everything is Vasudeva and Vasudeva alone.

परायणमिदं काष्ठा परेशानुभवस्य च ।

यत्र ना वासुदेवो हि सर्वमित्यवबुध्यते ॥ १६ ॥

Thus ends the Fifth Chapter entitled:

“The Yoga of True Vision”

in the Ramadasa Gita, which is an

Upanishad, Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योग-

शास्त्रे सदर्शनयोगो नाम पञ्चमोऽध्यायः ॥



CHAPTER VI

षष्ठोऽध्यायः

The disciple said:—My Lord, kindly teach me the place of Guru (in spiritual quest).

शिष्य उवाच

गुरोः प्रयोजनं ह्यद्य भगवन्मम बोधय ॥

Sri Ramadasa spoke:—

There is no higher deity than Guru—Guru is the Lord of the universe—the supreme ultimate Reality—the sole master of your being and all existence. Guru is Sri Rama.

श्रीरामदास उवाच

लोके दैवतमस्ति नो परतरं श्रीसद्गुरोः पावनाद्
यद्विश्वस्य स एव विश्वविनुतो नाथश्च तत्त्वं परम् ।

सत्तायास्तव जीवितस्य कथितोऽनन्यप्रभुश्च स्वयं
तं त्वं साधु गुरुं निबोध महितं श्रीरामचन्द्रं विष्णुम् ॥ १ ॥

Since you have received the Gurumantra, undoubtedly you have become an accepted child of God.

यतः श्रेष्ठो गुरुमन्त्रोऽपि पूर्वं
त्वयावाप्तो भद्र तस्मादमुष्य ।

महेशस्य त्वमभूः पुत्रकोऽस्मि—

न कोऽपि स्यात्संशयस्यावकाशः ॥ २ ॥

Feel always that you are the beloved child of God. Your God, your Guru, is dwelling in yourself.

विभावय स्वमात्मजं प्रियं परात्मनः सदा ।

परेश्वरो गुरुश्च ते हृदि प्रतिष्ठितो विभुः ॥ ३ ॥

Really there is nothing so elevating as satsanga, because wherever the saints dwell, they say, there is a holy place.

न लोके दृढं विद्यते सज्जनानां

पदं श्रेयसां सङ्गतेरुत्तमं तत् ।

यतो यत्र ते संवसन्त्यात्मरामा-

स्तदाहुः पवित्रं परं क्षेत्रमार्याः ॥ ४ ॥

Hence all saints are of the opinion that those who tread the spiritual path must needs secure the upadesa (guidance) of a true Guru.

कथयन्ति महात्मानो ह्यध्यात्मपथव्रतिभिः ।

सद्गुरोरुपदेशस्तु सङ्ग्राह्योऽवश्यमित्यतः ॥५॥

Without a Guru an aspirant cannot reach the spiritual goal just as a child could not be born without the existence of the mother.

कथं नु शक्यं मनुजेन लब्धुं सिद्धिर्विना तं ह्यपवर्गमार्गे ।

गुरुं तथा मातरमन्तरा स्यात्पुत्रस्य लोके जननं कथं हि ॥६॥

Man should not forget for a single moment the immortal and all-blissful nature of his true being, which is beyond the pale of the three gunas, yet full of virtues.

न कदापि च विस्मरेन्नरो निजमानन्दमयं स्वभावकम् ।

अविनश्वरमेव तत्त्वतस्त्रिगुणातीतमनन्तसद्गुणम् ॥७॥

This consciousness or remembrance you can keep up and make natural only when you are in constant touch with saints.

सतां महात्मनां सङ्गात्केवलात्तव सिध्यति ।

स्मरणं सन्ततं वत्स तादृशं तु निसर्गजम् ॥८॥

Be kind, forgiving and charitable towards all who come in contact with you.

सङ्गच्छन्ते त्वया ये ये भुवि तांस्तान्विलोकय ।

दयौदार्यतितिक्षाभिर्दाक्षिण्येन च सादरम् ॥९॥

Don't be like the dumb-driven cattle, since you have obtained a human birth capable of divine acts.

मा कार्षीः क्षणमप्येतज्जीवितं पशुसन्निभम् ।

यतो दैवक्रियादक्षं जन्म मानुषमाप्तवान् ॥१०॥

Assert your innate divine nature and allow it freely to illumine your personality and all activities.

प्रकाशयस्व चात्मीयां दैवीं प्रकृतिमञ्जसा ।

सत्तां तव च कर्माणि भासयन्तीं निरर्गलम् ॥११॥

You have by association with divine men understood the supreme purpose of life.

सङ्गताद्देवकल्पैश्च साधुभिर्जज्ञिवानसि ।

उत्तमं यन्मनुष्यस्य जीवितस्य प्रयोजनम् ॥१२॥

Let nothing throw a veil over the light of knowledge which you have gained by such communion.

ज्ञानज्योतिरवाप्तं यत्त्वया तेभ्यो विभास्वरम् ।

मा भूत्किञ्चन तस्यापि समावरणमुत्थितम् ॥१३॥

May the merciful Lord bless you and keep you ever in His auspicious divine presence!

भगवाननुगृह्णातु स च त्वां भक्तवत्सलः ।

दिव्ये स्वसन्निधौ शश्वन्निदधत्सर्वमङ्गले ॥१४॥

Thus ends the Sixth Chapter entitled
 "The Yoga of Communion with the Guru"
 in the Ramadasa Gita, which is an
 Upanishad, Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे गुरुसत्सङ्गयोगो नाम षष्ठोऽध्यायः ।



CHAPTER VII

सप्तमोऽध्यायः

The disciple said : My Lord, I wish to know the characteristics of faith. Hence kindly enlighten me on this point.

शिष्य उवाच—

भगवन् ज्ञातुमिच्छामि श्रद्धया लक्षणं गुरो ।
अतो मां कृपया सम्यक् शासितुं तत् त्वमर्हसि ॥१॥

Sri Ramadasa spoke :—

Faith in God means faith in your own higher Self who in reality tells your real being.

श्रीरामदास उवाच—

ईश्वरे या परा श्रद्धा सैव स्वस्योत्तमात्मनि ।
य एव तव तत्त्वेन सत्तां वदति केवलम् ॥२॥

The main qualities of this faith are absolute fearlessness, and freedom from worry and anxiety of

every kind, through a complete surrender to the Almighty will of this supreme Self.

दृढा निर्भयतोत्कण्ठाविरहः परमात्मनः ।

महेच्छायां प्रपत्या च सच्चिद्वाया हि लक्षणम् ॥३॥

To attain to this surrender firmly and naturally you have to keep your mind dwelling constantly in God, withdrawing it from the thoughts about your body and other matters.

देहादिविषयालम्बिविचारेभ्यो निजं मनः ।

प्रत्याहृत्याञ्जसा देवे रूढमूलं सदा कुरु ॥४॥

अनुष्ठितमिदं सम्यग्भवता यदि तर्हि सा ।

प्रपत्तिः सहजा बाढं भविष्यति शिवङ्कुरा ॥५॥

This highest Truth that resides in you is all compassionate and merciful. Have no doubt about this.

एतत्तु परमं सत्यं हृदये तव सुस्थितम् ।

परं कारुणिकं विद्धि मा भूते संशयो मनाक् ॥६॥

Repose complete trust in this great Truth. Then all your cares would disappear soon.

विश्वासं सुदृढं तस्मिन्परसत्ये निवेशय ।

श्रीत्सुक्यानि ततः क्षिप्रं तव नश्यन्ति सर्वशः ॥७॥

Unparalleled is the power of devotion or faith. For, it can move mountains and dry up the oceans.

निस्तुलं हि बलं भक्तेः श्रद्धाया वात्र कीर्तितम् ।

यद्गिरीन्कम्पयेतापि सागरानपि शोषयेत् ॥८॥

Keep to a life of strict discipline by adjusting your food and rest according to a set system and by controlling the senses.

विधिना विश्रमाहारौ विनियम्य विशेषतः ।

विधेहि सन्नतं भद्र जीवितं विजितेन्द्रियम् ॥९॥

Brahmacharya is said to be the foremost and best vow. By observing it well you could even conquer the world.

व्रतानामुत्तमं प्रोक्तं ब्रह्मचर्यं हि पावनम् ।

स्वनुष्ठितेन तेनैव भुवनं जेतुमर्हसि ॥१०॥

Merely praying to God without the corresponding effort on your part cannot avail you anything.

प्रार्थनाभिर्जपैर्वापि केवलैरीश्वरं प्रति ।

विना पुरुषकारेण हितेन न हि ते फलम् ॥११॥

Life is granted for the achievement of a great ideal which is freedom and cheerfulness in selfless service and sacrifice.

त्यागे निःस्वार्थसेवायां यत्स्वातन्त्र्यं च संमदः ।

तदुद्देश्यस्य संसिद्ध्यै नृजन्माधिगतं त्वया ॥१२॥

One who dedicates his life to this exalted purpose will liberate it from all distempers and sins.

उद्देश्यायार्पयेत्तस्मै महते यः स्वजीवितम् ।

तस्य तज्जायते तूष्णीं कोपकल्मषवर्जितम् ॥१३॥

When you have once taken complete refuge in God, you ought to give up all doubts and worries.

सर्वात्मना यदा देवं शरणं त्वं प्रपद्यसे ।

तदा त्वया विहातव्याः सर्वाश्चिन्ताश्च संशयाः ॥१४॥

You have to consider that, whatever way He decides the course of events in your life, it is always for good.

यथा कर्मगतिलोके निर्णीता प्रभुणा स्वयम् ।

तथा सैवोत्तमा ते स्यादिति साध्ववधारय ॥१५॥

The so-called worldly honour and disgrace have no bearing on His decisions.

सम्भावनां निकारं वा यमाहुर्भुवि मानवाः ।

निघरिष्वीश्वरस्याहो प्रामाण्यं तस्य नास्ति भोः ॥१६॥

You must freely and with unflinching devotion put yourself in His hands. For, He could never come

to your rescue if you do not cease from worrying and restlessness.

निर्विकारं निषेवस्व देवं भक्त्या ह्यनन्यया ।

यत्स निश्चिन्तमेवेशोऽभ्यवपाति स्थिराशयम् ॥१७॥

One in whom tranquillity and self-control shine in tune with the Will of the Lord, should be understood as one who has succeeded in self-surrender.

यस्मिञ्शमदमौ भातो दैवेच्छायाः वशंवदे ।

तमेव विद्धि संसिद्धं ह्यात्मार्षणसुकर्मणि ॥१८॥

Fears and anxieties cannot affect you in all your undertakings, when you are sure and firm in your faith.

श्रद्धा तव यदाऽनन्या गरिष्ठा च भवेत्तदा ।

भयोत्कण्ठाः कदापि त्वां पीडयेयुर्न कर्मसु ॥१९॥

God is the great provider and sustainer and so he who trusts Him is never lost.

सर्वेषामीश्वरो नूनं योगक्षेमविधायकः ।

तस्माद्यो विश्वसित्यस्मिन्स च नैव प्रणश्यति ॥२०॥

When you tune your will with His will, mingle your consciousness with His divine wisdom, merge your life in His eternal existence, then you are perfectly safe in all situations of life.

यदेच्छा तव दैवेच्छातानदायित्वमृच्छति ।
 अवबोधस्तदीयेन ज्ञानेन मिलितो भवेत् ।
 जीवितं च सनातन्यां सत्तायां तस्य लीयते ।
 तदा सर्वास्ववस्थासु रक्षां साधु प्रपत्स्यसे ॥२२॥

The divine power manifest and working in great mahatmas is capable of performing wondrous miracles.

महात्मसु च या शक्तिर्देवी व्यक्ता क्रियान्विता ।
 सात्यद्भुतानि कर्माणि विधातुं पारयत्यहो ॥२३॥

• By singular faith alone you could attain high and ambitious ideals.

अनन्ययैव संसिद्धिं श्रद्धयाधिगमिष्यसि ।
 मनोरथशतैर्लभ्यां वत्स पुण्यामनुत्तमाम् ॥२४॥

If you are earnestly after spiritual illumination, you must strenuously work for it by concentrating all your thought on the supreme goal of life, the immortal Reality that dwells within you.

यदि त्वमन्विच्छसि चानवद्यं ह्यध्यात्मसम्बोधमसंशयानः ।
 तर्ह्यक्षरं स्वान्तरवस्थितं सन्निध्याय यत्नेन परायणं
 तत् ॥२५॥

Merely running after Gurus, without faith and a sincere aspiration for being benefited by their contact, will be of no use.

अन्वेषणैर्गुरुणां तु केवलैः श्रद्धया विना ।

तत्सङ्गलाभलोभेन निर्व्यजिन च किं फलम् ॥२६॥

Thus ends the Seventh Chapter entitled
 "The Yoga of Faith"
 in the Ramadasa Gita which is an Upanishad,
 Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रद्धायोगो नाम सप्तमोऽध्यायः ॥

CHAPTER VIII

अष्टमोऽध्यायः

The disciple said :—Now, my Lord, you will kindly teach me the nature of peace.

शिष्य उवाच—

अथ मां शमसद्रूपं प्रशाधि भगवन्पुनः ॥

Sri Ramadasa said :—My child, the peace you crave for is ever within you.

श्रीरामदास उवाच—

यस्य स्पृह्यसे वत्स शान्तये सर्वदा हृदा ।

अवबुध्यस्व तां सम्यगात्मान्तःसुप्रतिष्ठिताम् ॥१॥

If you seek for it without, you will never have it anywhere. This is a great truth which very few realize.

विचिनोषि बहिश्चेत्तां न प्राप्या सा कथञ्चन ।

ज्ञातारोऽस्य रहस्यस्य महतो विरला भुवि ॥२॥

Surrender is the only way to peace. So, in all circumstances of life, submit to the will of God.

प्रपत्तिः केवलः पन्थाः शमस्येत्यवधारय ।

तस्माद्दशासु सर्वासु दैवेच्छां शरणं व्रज ॥३॥

Take it from me that by so doing you will be free from the touches of worry and anxiety of every kind.

तेन चिन्ताश्च दुःखानि त्वां मनागपि भूतले ।

न स्पृशेयुरसन्देहं मत्तस्तत्त्वमिदं शृणु ॥४॥

All happen as determined by the Lord. Hence a wise man should suppress his assertive will.

यथेश्वरस्य संकल्पस्तथा सर्वं प्रवर्तते ।

अतोऽनमयेष्ठीमानात्मच्छन्दं जयार्थिनम् ॥५॥

Know that unpleasant situations are the common lot of mankind. Hence resign yourself to the Lord and remain unaffected by them.

सहजानि विजानीहि दुःखानि मनुजस्य हि ।

तैरतोऽनभिभूतेन ह्यात्मे शायार्प्यतां त्वया ॥६॥

When the mind rests in peace by a complete self-surrender, the heart's desires are realized without any delay.

यदाऽऽत्मार्पणयोगेन चित्तं शान्तौ प्रतिष्ठितम् ।

तदा मनोरथाः सर्वे फलन्ति ह्यविलम्बितम् ॥७॥

When the longing ceases by a perfect self-abandonment, how could there be any delay for their fruition. This is the height of realization in the opinion of ancient sages who are spotless and merged in the Supreme.

परिपूर्णस्मिसन्त्यागाज्जाते तृष्णाक्षये यतः । :

कथं नाम विलम्बः स्यात्सदभीप्सितपूरणे ॥८॥

इयं ज्ञानस्य काष्ठा हि परा पूर्वैर्महर्षिभिः ।

उदीरिता परब्रह्मलीनचित्तरकल्मषैः ॥९॥

The one predominant hunger of the soul is for absolute peace and bliss.

आत्मनः परमस्तर्षो विद्यते तात कश्चन ।

यमाहुः परमानन्दं शममप्यद्वितीयकम् ॥१०॥

You can have both these (peace and bliss) only when your mind rests on the bosom of the Infinite Reality.

यदाऽऽस्ते ह्यप्रमेये च तस्मिस्तत्त्वे तु मानसम् ।

निरुद्धं त्वं समर्थः स्यास्तद्द्वयं लब्धुमञ्जसा ॥११॥

So, a constant contemplation of the great Truth whose attributes are immortal bliss and peace can alone completely satisfy the yearning of the soul.

अनश्वरशमानन्दगुणस्य महितस्य च ।

तत्त्वस्यास्य विचारैर्हि तृप्येदात्मा सुसन्ततः ॥१२॥

Direct, therefore, all the forces of your mind and intellect towards the All-merciful Lord of the universe, and put yourself entirely into His hands.

अतः सर्वाः स्वधीचित्तशक्तीः कारुणिकं प्रति ।

विश्वनाथं प्रयुज्यात्मा तदधीनो विधीयताम् ॥१३॥

For men there is no path easier than self-surrender. He who is endowed with devotion to the Almighty never comes to any harm.

आत्मार्पणान्न जागर्ति मार्गोजन्यः सुगमो नृणाम् ।

भगवद्भक्तिसंयुक्तः क्वचिद् दुःखायते न हि ॥१४॥

This is the rule that knows no exception. Do, therefore, walk the path of pure and simple devotion.

यदस्य व्यभिचारोऽस्ति नयस्य नहि कश्चन ।

तत्त्वं भजस्व पन्थानं सद्भक्तेः शुद्धमद्वयम् ॥१५॥

Be conscious that the Lord seated in your heart is your all-powerful protector and keep Him ever in your remembrance.

हृदये सन्निविष्टश्च परमात्मैव रक्षकः ।

अधिशक्तिर्ममेत्येवं भावयंस्तं स्मरानिशम् ॥१६॥

Gentle one, tune your thought and life with His radiant existence, and thus permit His divine energy to flow into you and transform your life into one of peace and joy.

जीवितं स्वस्य भावांश्च कुरु विद्योत्तमानया ।
 सङ्गतं सत्तया सौम्य सर्वदा परमात्मनः ॥१७॥
 येन दैवी महाशक्तिस्त्वामेवानुप्रविश्य च ।
 जीवितं ते शमानन्दसम्प्लुतं संविधास्यति ॥१८॥

Hence, don't give room in your mind to dejection, doubt and despair in the least.

मा भूततोऽवकाशस्ते हृदये तु मनागपि ।
 नैराश्यस्य विषादस्य संशयस्य च सर्वथा ॥१९॥

When you experience the stillness of the all-pervading Spirit who is at once the witness of this world of manifestation and the world-manifestation itself, then you realise God

यः सर्वव्यापकः साक्षी व्यक्तविश्वस्य कीर्तितः ।
 यमाहुर्विश्वरूपं च पुंसस्तस्यानुभूयते ।
 निश्चलत्वं यदा स्यात्ते तदा सद्ब्रह्मनिवृत्तिः ॥२०॥

So, behold the immortal Lord everywhere. Rise above all conditions and dwell ever in union with

the immortal Truth who has become the manifest universe.

तस्मादीक्षस्व सर्वत्र परमात्मानमव्ययम् ।

अतीत्योपाधिकान्भूया व्यक्ताक्षरसुतत्त्वगः ॥२१॥

Every thing is His doing. He who has become all alone exists. Ramadasa knows no truth higher than this.

सर्वं परेशकृत्यं यत्सर्वभूतः स केवलम् ।

तत्त्वं परमितो वेत्ति रामदासो न कुलत्रित् ॥२२॥

Realize, therefore, that you and all beings, men and things in the world are utterly divine.

अनुभावय तस्मात्त्वं जन्तवो भूतले समे ।

वस्तूनि च मनुष्याश्च देवरूपा इति स्वयम् ॥२३॥

It is absolutely of no avail for a wise man to bewail his worldly lot and his unstable attachments to worldly friends.

नरेण दुर्दशा लोके सौहार्दानि चलानि च ।

कदापि धीमता नैव शोचितव्यानि पुत्रक ॥२४॥

Hence seek the true life well established in God, and the greatest and everlasting friendship of the Supreme Lord.

सज्जीवितमतो भद्र सम्यगीश्वरनिष्ठितम् ।

सौहार्दमुत्तमं नित्यं सम्पादय परेशितुः ॥२५॥

The real peace can never come to the share of man so long as he thinks that the adjustments of external things can grant him happiness. Real freedom and peace can be attained only when man is in close communion with the (immortal) Truth dwelling in his heart.

न तावन्मनुजेनेह शान्तिर्लभ्यः कथञ्चन ।

यावत्स शर्म बाह्यार्थसंस्कारेणोपलिप्सते ॥२६॥

स्वातन्त्र्यं च शमोऽन्वर्थः सुलभो यदि मानवः ।

आत्मानं योजयेदन्तर्यामिना तत्त्वकेन हि ॥२७॥

Hence take complete refuge in God through constant remembrance of Him, and thus be content in all situations.

तद्याहि शरणं देवमञ्जसा स्मरणेन च ।

निरन्तरेण तस्यैव सर्वाविस्थासु तृप्य च ॥२८॥

Don't poison your life with imaginations, worries and cares, but make God your friend and aid.

चिन्ताशोकविचारैस्तु मा निजं जीवितं कृथाः ।

विषदिग्धं पुनर्देवं सहायं सुहृदं कुरु ॥२९॥

When once you become His, He never gives you up.

यदा त्वं तु तदीयोऽसि सकृदेव प्रियंवद ।
तदा स भगवाञ्जातु न त्वामेव जहाति च ॥३०॥

He, the all-merciful Lord, takes you to the seat of immortality and bliss. This is the way and there is no other.

स च कारुणिको देवोऽप्यमृतानन्दयोर्ध्रुवम् ।
धिष्ण्यं नयति मार्गोऽयं नान्यः कश्चन विद्यते ॥३१॥

True it is that until a man has found in his heart the beloved Lord of the universe, there can be no real peace and liberation for the afflicted soul.

नरो न यावद् हृदये स्वकीये विश्वेश्वरं
प्रेष्ठमवेक्षतेऽद्या ।

संकलिश्यमानो हि तदन्तरात्मा तावन्न शान्तिं
लभते च मुक्तिम् ॥३२॥

Therefore, feel always that the divine Presence is ever with you and in you.

सर्वदा सन्निधौ वर्ते दिव्येऽहं परमात्मनः ।
सोऽपि मय्येव जागर्त्तीत्येवं भावय सन्ततम् ॥३३॥

Let the stream of His remembrance flow continuously in your mind, and may you attain the supreme blessedness or perfect union with Him.

ईशस्मरणधारा च स्यन्दतां मानसे तव ।

अविच्छिन्ना सदैव्योत्थनिःश्रेयसयुतस्य च ॥३४॥

Thus ends the Eighth Chapter
entitled "The Yoga of Peace"
in the Ramadasa Gita, which is an

Upanishad, Brahma-vidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
शमयोगो नामाष्टमोऽध्यायः ॥

CHAPTER IX

नवमोऽध्यायः

The disciple said : My Lord, you have out of compassion explained many topics. Please favour me now by relating to me the attributes of Love.

शिष्य उवाच—

भगवन्कृपयाज्ञेके विषया विशदीकृताः ।

त्वयेदानीमनुग्राह्यो जनोऽयं प्रेमलक्षणैः ॥१॥

Sri Ramadasa Spoke: My child, you have rightly put this question. For, the course of love is hard to understand. Hence listen to what I am going to say : Love is life, love is Truth. The highest attainment is love ; the loftiest goal is love.

श्रीरामदास उवाच—

वत्स साधु त्वया पृष्टं दुरुहा कथिता गतिः ।

प्रेम्णो हि शृणु तस्माद्यत्कथयिष्यामि साम्प्रतम् ॥२॥

प्रेमैव सत्यमित्याहुः प्रेम जीवितमुच्यते ।

प्रेमोत्तमं च सम्प्राप्यं धाम विद्या परा तथा ॥३॥

The cosmic vision held out in the Gita alone can enable you to attain universal love.

गीतायां विश्वरूपं यद्दर्शितं तेन केवलम् ।

प्रभविष्यसि सम्प्राप्तुं विश्वप्रेमाणमुत्तमम् ॥४॥

Through this vision you will get joy and peace. One who loves God intensely loves all, and one who loves all has great love for God.

दर्शनेन च तेन त्वं शमानन्दौ समेष्यसि ।

यस्य देवे परं प्रेम तस्य तत्सर्वजन्तुषु ।

यः स्निह्यति च सर्वेषु तस्य प्रेमेश्वरे महत् ॥५॥

This is the secret of Self-realization and liberation, and Ramanama is said to be the way for it.

मुक्तेरात्मावबोधस्य रहस्यं चेदमीरितम् ।

रामनाम च तस्येह पदवी परिकीर्त्यते ॥६॥

Indeed every movement of your mind in thought, every movement of your tongue in words, every movement of your limbs in activity, is the play of Shakti.

चिन्तायां मनसो वृत्ती रसनायाश्च वाचि या ।

या चाङ्गानां च कृत्येषु तद्धि शक्तेः प्रवर्त्तनम् ॥७॥

If you ask me, what is Shakti, I tell you definitely that Shakti is nothing but God's love.

अथ का नाम शक्तिः स्यादिति पृष्ठे तदुत्तरम् ।

शृणु सा केवलं प्रेमा ब्रह्मणश्चेति निश्चितम् ॥८॥

When man realizes that all movement is the movement of that supreme love, he lives continuously in a state of divine ecstasy which is simply inexpressible.

नरो यदाऽभिजानाति क्रियाः सर्वाः परस्य हि ।

प्रेमणश्चेष्टास्तदा तिष्ठेदनिर्वाच्यसमाधिगः ॥९॥

Then he is plunged in the ocean of love-nectar. The quality of love is supreme bliss.

तदा च प्रेमपीयूषसागरे स निमज्जति ।

प्रेमणो हि कथितो भद्र गुणश्चानन्द उत्तमः ॥१०॥

There is also the witness of this play of Shakti—the immutable, eternal, great, all-pervading, static one, whose quality is ineffable peace.

तस्याश्च विद्यते कश्चित्साक्षी शक्तेः शमात्मकः ।

अविकारी च नित्यश्च व्यापकः सुस्थिरो गुरुः ॥११॥

On this unaffected stage of eternal peace dances infinite love producing sweet intoxicating music of ananda.

अविकारिणि रङ्गेऽस्मिञ्छाश्वतप्रशमाभिधे ।

आनन्दहारिणीतेन प्रेमाऽमेयो हि नृत्यति ॥१२॥

Every particle of your body and the whole universe is dancing through the joy born of Sri Rama's love.

त्वद्देहपरमाणुश्च सर्वो विश्वं समन्ततः ।

श्रीरामचन्द्रदेवस्य प्रेम्णा नृत्यति हर्षणात् ॥१३॥

So know this truth that there is nothing but ananda in all movements, changes and activities.

तस्मात्सर्वासु चेष्टासु विकारेषु क्रियासु च ।

आनन्द एव एवास्ते तत्त्वमेतद्विचारय ॥१४॥

There is nothing but peace lying dormant in the depths of all forms resulting from movement and change.

क्रियाविकृतिजन्यानां रूपाणामपि सर्वशः ।

अन्तर्निगूढमासीना शान्तिरेवास्ति केवला ॥१५॥

So, my child, it is well established now that eternal peace and bliss are the only Reality.

शमः शाश्वतिकस्तस्मादानन्दश्चेति सर्वथा ।

तत्त्वमव्याहतं वत्स केवलं सुप्रतिष्ठितम् ॥१६॥

Everybody wants to eat only sweet things. The thought of bitter things is repulsive to him.

मधुराप्येव वस्तूनि नरः खादितुमिच्छति ।
तिक्तानां तु विचारोऽपि तस्योद्वेगं विधास्यति ॥१७॥

Love—pure and glorious love—the immortal
divine love—yields always sweetness and joy *par
excellence*.

महान्विशुद्धिमान्प्रेमा दिव्यः शाश्वतिकस्त्वयम् ।
घत्ते मधुरिमाणं च सदाऽऽनन्दमनाकुलम् ॥१८॥

Therefore, open the gates of your heart to the
flood of the nectar of love and remain ever in
rapture.

तस्मादुदघाट्य हृद्द्वारं प्रेमपीयूषनिम्नगाम् ।
अन्तः प्रवाह्य क्षिप्रं शश्वच्च भज निर्वृतिम् ॥१९॥

Your pleasures and pains, your success and
failures, your exultations and depressions, and your
desires and fancies, all, all pass away. Your pretty
ambitions and unregulated aspirations are things of
moment. Know this well.

सुखदुःखजयोत्कर्षहर्षशोकपराजयाः ।
इच्छाभावाश्च ये ते स्युस्ते सर्वे क्षणिका ध्रुवम् ॥२०॥
मनोरथाश्च ते क्षुद्रा ह्ययताश्च मनोरथाः ।
सर्वे ते नश्वराः प्रोक्ताः सम्यगेतद्विचिन्तय ॥२१॥

The one thing that remains unaltered, permanent and eternal is only divine love.

यदेकमविकारि स्यात्त्रिकालाबाधितं तथा ।

यच्च शाश्वतिकं वस्तु तद्विव्यं प्रेम केवलम् ॥२२॥

If you want to know as to how love acts in life, listen: Love is not an in-active but great virtue lying in the heart, but it flows out in acts of service. Love is blissful only when it freely poures itself out.

कथं प्रवर्तते प्रेमा क्रियायामिति चेच्छृणु ।

प्रेमा नाम न निष्कर्मा हृदयस्थो महान् गुणः ॥२३॥

स तु सेवाक्रियाजाते प्रत्यक्षो जायते भुवि ।

स चानन्दमयः साक्षाद्यदा सम्यक् स वर्षति ॥२४॥

Therefore it is truly said: "The giver and the receiver are both blessed"

साधु चेदमतः प्रोक्तं यथेमं यो ददाति च ।

प्रतिगृह्णाति यश्चोभौ तौ हि धन्यतमौ भृशम् ॥२५॥

If love is not revealed in service, it has no value; it is fictitious.

सेवायां यदि न प्रेमा प्रकाशं याति तर्हि सः ।

प्रेमाभासो हि जायेत सर्वथा निष्फलो वत ॥२६॥

Love cheerfully and voluntarily gets ready to make sacrifices ; love willingly suffers. It is always accompanied by joy and peace.

मुदा त्यागाय सत्प्रेमा सदा सन्नह्यति स्वयम् ।

कृच्छ्राणि सहते प्रीत्या शमानन्दसमन्वितः ॥२७॥

Blessed and splendid is the life where dwells this divine and adorable love.

यत्र जागर्ति दिव्योऽसौ प्रेमाऽतिमहितो नरे ।

घन्यं विद्योतमानं च जीवितं तस्य जायते ॥२८॥

O Love! There is nothing greater than Thee anywhere. Unique is Thy glory.

अहो त्वन्महिमा प्रेमन्निस्तुलो यन्न विद्यते ।

त्वत्तः परतरं किञ्चित्त्वच्चिदेव कदाचन ॥२९॥

Love is Truth. Love is God. Love is all. The name of this love is Sri Rama.

प्रेमैव सत्यमित्युक्तं प्रेमैव परमेश्वरः ।

सर्वं प्रेमैव सर्वत्र श्रीराम इति यत्पदम् ॥३०॥

So, by repeating this name one realizes quickly this supreme Love and enjoys everlasting bliss.

तन्नामजपनात्तस्मात्प्रेमाणं परमं नरः ।

एतं निविशति क्षिप्रमानन्दं च सनातनम् ॥३१॥

Thus ends the Ninth Chapter entitled
 "The Yoga of Love"
 in the Ramadasa Gita which is an
 Upanishad, Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासंपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे प्रेमयोगो नाम नवमोऽध्यायः ।

CHAPTER X

दशमोऽध्यायः

The disciple said : O' Ocean of Mercy, you have already explained the form of Love. Now, Oh Master, please expound to me the glory of God's Name.

शिष्य उवाच—

त्वया दयानिघे प्रेम्णः स्वरूपं विशदीकृतम् ।

अधुना भगवन्नाम्नो महिमानं गुरो वद ॥१॥

Sri Ramadasa spoke : Dear child, listen. I shall tell you the wonderful power of the Lord's Name which is capable of creating, maintaining and destroying the universe.

श्रीरामदस उवाच—

शृणु वत्स प्रवक्ष्यामि प्रभावं तमनुत्तमम् ।

देवनाम्नो जगत्सृष्टिरक्षासंहारसुक्षमम् ॥२॥

It will not only shield the chanter from all harm, but also grant him the power of endurance and peace.

गायन्तं केवलं यन्नो विपद्भ्यः परिरक्षति ।

अपि तस्मै मनःशान्तिं ददाति च सहिष्णुताम् ॥३॥

To take refuge in the Name is to take refuge in God, because God and His Name are not different.

यासि चेच्छरणं नाम दिव्यं तर्हि तमीश्वरम् ।

• प्रपन्नोऽसि यतोऽभिन्ने देवनाम्नी मते भुवि ॥४॥

With the Name on the lips one can withstand all the storms of life occurring at every step.

• विभ्रन्नाम नरो वक्त्रे सोढुं शक्नोति संसृतेः ।

वैशसानि च सर्वाणि सम्भवन्ति पदे पदे ॥५॥

In regard to repetition of the Name, give up keeping any account. Counting distracts the mind from the idea of adoration and you fail to attain concentration.

तज्जपं कुर्वता त्याज्या गणना मनुजेन यत् ।

क्षिपेत्सा वरिवस्याया धारणायाश्च मानसम् ॥६॥

One should make it a rule to repeat the Name at all times and in all places. There are no restrictions with regard to taking the divine Name.

अतो नामजपं कुर्यान्निरः सर्वत्र सर्वदा ।

नियमेन, यतस्तस्य विद्यते नैव यन्त्रणा ॥७॥

Saints hold that the repetition of any name of God brings one in close communion with the Reality who is the inner Controller and Master of the worlds.

यस्य कस्यापि भगवन्नाम्नो हि जपनं विदुः ।

सतोऽन्तर्यामिनो विश्वनाथस्य हि समागमम् ॥८॥

For, He alone is the kind Mother, the Supreme Master. He is the supreme Beloved of the blessed ones.

यतः स एव भगवान् जननी करुणामयी ।

स्वामी परात्परः सोऽपि प्रेयसी परमा सताम् ॥९॥

Wherever the Lord's eternal Name is uttered, there all purity, power and goodness reside.

कीर्त्यते भगवन्नाम यत्र यत्र सनातनम् ।

तत्र तत्र वसन्त्येव सत्त्वपावित्र्यशक्तयः ॥१०॥

The power of the divine Rama Mantra is inexpressibly great. By its aid one can defy death itself.

दिव्यस्य राममन्त्रस्य प्रभावं विद्ध्यगोचरम् ।

महान्तं वचसां, येन जेतुं मृत्युमलं नरः ॥११॥

So, be ever fearless and free. Take always that God who is the source of all strength and peace, is your help and guide.

तस्माद्भव स्वतन्त्रश्च निर्भयस्त्वमनारतम् ।

शान्तिशक्त्याकरं देवं तं सहायं निबोधतात् ॥१२॥

The Name 'Rama' has a wonderful value of its own, although the other names of God are as great and powerful.

यद्यप्यन्यानि नामानि देवस्य प्रभवन्ति च ।

महान्त्यपि तथा किञ्चिद्रामनामान्द्रुतार्थकम् ॥१३॥

For a mantra, rhythm is a most important factor, because the soothing melody of the repeated word quietens the distracted mind.

नादः प्राधान्यमाधत्ते मंत्रस्यान्यादृशं यतः ।

सौम्यो मधुरिमा तस्य शमयत्यार्तिभृन्मनः ॥१४॥

Of all the words, the word 'Rama' produces a most charming sound. No other two letters linked together could produce such a thrilling sound. The combination of the two letters, Ra-Ma, begets supreme bliss. 'Rama' is equal in power to the sacred 'OM' which is the essence of the Vedas.

लोके रामेति वचनं चारुं जनयते स्वनम् ।
 वर्णद्वन्द्वं परं धत्ते नैवं नादं रसावहम् ॥१५॥
 रामेति वर्णयोर्योगः प्रसूते निर्वृतिं पराम् ।
 प्रणवेन त्रयीसारभूतेन समतां व्रजेत् ॥१६॥

Then again for the devotee who strives to reach God by worshipping His saguna or manifest aspect, 'Rama', is the name of an incarnation of God.

सगुणोपासनाद्वारा देवं प्रेप्सोरतिप्रियम् ।
 नामेदं ह्यवतारे तद्देवेनोढं स्वयं भुवि ॥१७॥

For these reasons, all praise that the powerful name Rama is highly efficacious for japa. Hence you make this name completely yours.

अतः प्रशस्यते सर्वेविशिष्टं जपकर्मणे ।
 रामनाम महासत्त्वं तत् त्वं भद्र वशीकुरु ॥१८॥

Purity is the greatest asset of human being—purity in thought, word and deed. It is hard to win the Lord's grace by any other name of God.

हृदये वदने देहे शुद्धिरावश्यकी नृणाम् ।
 नामान्तरेण देवस्य दुष्प्राप्तोऽनुग्रहो ध्रुवम् ॥१९॥

Purity is attained only when the mind is filled with remembrance of God.

ईश्वरप्रणिधानेन चित्तमापूर्यते यदा ।

तदा हि लभ्यते शुद्धिर्नान्यथा सेति निश्चिनु ॥२०॥

Like the Lord a pure mind becomes the abode of kindness, forgiveness and love towards all.

शुद्धे चित्ते तितिक्षा च विश्वप्रेमा च सर्वदा ।

अनुकम्पा च कुर्वन्ति निवासं हि यथेश्वरे ॥२१॥

The great name of Sri Rama is glorious indeed. The name is Brahman Himself. So the Vedas declare.

विभूतिमदसन्देहं रामनामैव तत्परम् ।

ब्रह्मेति घोषयन्तीह श्रुतयः स्थितिबोधिकाः ॥२२॥

So to have this holy Name permanently stamped on the pure mind is surely to realize Brahman.

अतोऽस्मिन्पावने नामन्युत्कीर्णो मानसे शुभे ।

ब्रह्मणोऽनुभवः साक्षाज्जायते नाल संशयः ॥२३॥

Brahman is eternal existence, knowledge and bliss. He is the fountain-head of inexhaustible love. He is the source of all goodness, purity and power. This immortal name—Sri Rama—like Brahman stands for all this.

ब्रह्मेव सच्चिदानन्दो रामनामाप्यनश्वरम् ।

धाम प्रेम्णः प्रभावस्य शुद्धिसाधुत्वयोः परम् ॥२४॥

The easiest way to reach Sri Rama is surely to repeat continuously His most powerful name.

तस्माच्छ्रीरामसम्प्राप्तौ तन्महानामकीर्तनम् ।

अविच्छिन्नं खलु प्रोक्तं प्रधानं साधनं नृणाम् ॥२५॥

If you ask me, what is Smarana, I tell you, it is nothing but to recapture what has slipped away from the mind.

किं नाम स्मरणं चेति पृष्ठे नष्टस्य मानसात् ।

तत्पुनर्ग्रहणं सम्यगित्येव व्यवतिष्ठते ॥२६॥

You have forgotten through ignorance your real superior nature. Hence continuous and ceaseless smarana (of Sri Rama) is to remove your ignorance and make you realize ultimately that you are He and He alone and there is none but He.

अज्ञानेन निजं रूपं परमं विस्मृतं त्वया ।

सततं स्मरणं तस्मादज्ञानं तदपोहति ॥२७॥

तेनात्मा तु स्वयं रामस्तदभिन्नश्च सर्वतः ।

रामादन्यत्किमप्यस्ति नेति चानुभविष्यसि ॥२८॥

Hence, first of all, you surrender yourself to Sri Rama with a pure heart, and a blissful mind.

प्रथमं तद्विशुद्धेन मनसात्मानमर्पय ।

श्रीरामाय हृदयेनापि प्रेमोत्कर्षेण संयुतः ॥२९॥

The more intense your love for Him, the more continuous and unbroken your remembrance becomes automatically, because it is the nature of all beings to remember that which they love most.

यथा यथा तव प्रेमा तस्मिन्संवर्धतेतराम् ।

तथा तथा स्मृतिस्तस्य जायते सहजा ध्रुवा ॥३०॥

प्रायेण जन्तवः सर्वे यस्मिन्प्रेम वितन्वते ।

गाढं तं सर्वदा साधु संस्मरन्त्यविशेषतः ॥३१॥

• A purified mind alone can realize Sri Rama who is the one Supreme Truth, all-pervading, the greatest goal of your life.

केवलं प्रयतं चित्तं सर्वान्तिर्यामिनं परम् ।

श्रीरामं शबनुयात्तत्त्वं ह्यनुभोक्तुं परायणम् ॥३२॥

Your intense desire to attain this Supreme Effulgence, i.e., Sri Rama, is itself termed true Bhakti by the wise.

सुहृदो योऽभिलाषः स्याच्छ्रीरामाख्यं परं महः ।

अवाप्तुं सैव सद्भवितरिति सद्भिः प्रकीर्त्यते ॥३३॥

Hence make your thirst for reaching Him very firm and intense so that you may be able to realize the Truth quickly.

अतस्तत्प्राप्तितर्षं स्वं कुरुताद्दृढमूलकम् ।

येन तत्त्वं द्रुतं तत् त्वं निर्वेष्टुं प्रभविष्यसि ॥३४॥

Remember always your real swarupa which is Sri Rama—who is the entire universe as well as the Supreme Brahman.

आत्मनः सत्स्वरूपं च रामाख्यं स्मर सर्वदा ।

यदेव विश्वं निखिलं यच्च ब्रह्म परं स्मृतम् ॥३५॥

Make your faith in the Name quite unshakable, and repeat the Name at all times.

अप्रघृष्यां निजां श्रद्धां कुरु तस्मिंश्च नामनि ।

यया सर्वेषु कालेषु जपतात्तच्च पुत्रक ॥३६॥

You will know in the course of time that a mysterious power within you is awakened and is infusing courage, strength and joy in all your activities.

सर्वकर्मसु सामर्थ्यवैर्यानन्दविवर्धनी ।

शक्तिरन्तः प्रबुद्धेति कालेनावगमिष्यसि ॥३७॥

The Shiva mantra is as powerful as the Rama mantra. So don't make any distinction between Rama and Shiva.

तुल्यप्रभावसंयुक्तौ मन्त्रौ तु शिवरामयोः ।

अतो मिदां कथञ्चिद्धि मा कार्षीः शिवरामयोः ॥३८॥

This name stands for the Purushottama of the Gita—who is also Prakriti at once.

य उपश्लोकितः श्रीमद्गीतायां पुरुषोत्तमः ।

तमेव वक्ति नामेदं स एव प्रकृतिः पुनः ॥३६॥

Meditate on His infinite attributes with one-pointed mind. Seek to realise Him in your heart, and then everywhere in the universe.

असंख्यांश्च गुणांस्तस्य व्यायैकाग्रेण चेतसा ।

अन्तर्बहिश्च सर्वत्र निर्विशैनं प्रयत्नतः ॥४०॥

Do not cling to any form. Do not doubt. For, God in your heart is your guide.

मा भूश्च मूर्तिसंसक्तभावः सन्देहविह्वलः ।

हृदये हि निविष्टस्ते परमात्मैव देशिकः ॥४१॥

Devotion to God who is seated in the hearts of us all is the one path that leads the struggling soul to the haven of perfect peace and joy.

नयेदातं पुनर्भक्तिः सर्वान्तिर्वर्तिनीश्वरे ।

जीवात्मानं महानन्दं शान्तिमेव निरत्ययाम् ॥४२॥

Bereft of devotion, life is dry and tasteless. Devotion sweetens life and frees it from ignorance.

जीवितं तु विना भक्त्या शुष्कं नीरसमेव च ।

साऽस्मिन्माधुर्यमाधत्ते ह्यज्ञानं च निरस्यति ॥४३॥

Devotion means loving remembrance of God. Blessed indeed is the heart which adores the Lord and the lips which utter His name.

भक्तिर्नमिष्वरस्याहो स्मृतिः प्रेमकरम्बिता ।

धन्यं हि हृदयं तत्तु भगवन्तं यदर्चति ॥

वदनं च तथा यत्तु भगवन्नाम गायति ॥४४॥

For the man who has attained Self-realization or liberation, the repetition of the divine mantra is optional.

आत्मसाक्षात्कृतिं जीवन्मुक्तिं वा योऽधिगच्छति ।

दिव्यमन्त्रजपस्तस्य यथाकामं प्रवर्तते ॥४५॥

Since he enjoys always the fruits of that (repetition of Mantra), viz., the supreme consciousness, peace and bliss, there is nothing for him to do.

यतस्तत्फलभूतान्स ज्ञानानन्दशमान्स्वयम् ।

निर्विशत्यनिशं तस्मात्तस्य कार्यं न विद्यते ॥४६॥

The liberated soul, after he drops off his body, may not be born again. If he does, he will uplift mankind from its slumber of ignorance by his own inherent power.

आत्मा विमुक्तिमापन्नो यदा देहं विमुञ्चति ।

तदा तस्य पुनर्देहग्रहणं नैव जायते ॥४७॥

भजेद्यदि पुनर्जन्म मनुजानुद्धरिष्यति ।

अज्ञानस्वापसंमूढान् महिम्नैव निजेन सः ॥४८॥

Thus ends the Tenth Chapter
entitled "The Yoga of God's Name"
in the Ramadasa Gita which is an
Upanishad, Brahma-vidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
भगवन्नामयोगो नाम दशमोऽध्यायः ॥

CHAPTER XI

एकादशोऽध्यायः

The disciple said : My Lord, please let me know what is concentration, so that I may be able to understand it well and practise it.

शिष्य उवाच—

का नाम धारणा प्रोक्ता भगवन् ब्रूहि तां मम ।
येन तां साधु विज्ञाय क्षमः स्यां चरितुं प्रभो ॥ १ ॥

Sri Ramadasa spoke :—

When the mind is fixed on one thought to the exclusion of all others, you have to understand that that is the beginning of concentration.

श्रीरामदास उवाच—

सर्ववर्जं यदा हित्तमेकभावे हि कीलितम् ।
धारणायास्तदारम्भो जात इत्यवधारय ॥ २ ॥

So, one sound ringing in the ear and the heart, and one ideal or Ista must be adopted for practice by spiritual aspirants.

हृदि श्रवसि संलग्नः शब्दो ह्येकश्च दैवतम् ।

इष्टमाश्रयणीयं स्यादभ्यासे साधकैरिह ॥ ३ ॥

If this path is not followed, how could concentration, which itself is called one-pointedness of mind, be achieved ?

य इमं नाश्रयेन्मार्गं तस्य सिद्ध्येत्कथं नु सा ।

एकाग्रता कु चित्तस्य यामाहुर्घारणां बुधाः ॥ ४ ॥

Know this truth very well that one should not at all dislike other names standing for God.

तथापि देवदेवस्य नामान्यन्यानि सर्वथा ।

नावज्ञेयानि जानीहि तत्त्वमेतत्समञ्जसम् ॥ ५ ॥

One who does the practice of concentration with strong faith will be able to overcome quickly any and every obstacle that confronts him in his struggle for control of mind.

बलवत्या तनोतीह श्रद्धयाऽभ्यासकर्म यः ।

मनोनिग्रहणो विघ्नास्तस्य नश्यन्ति सत्वरम् ॥ ६ ॥

Surely the kripa or grace of a saint is essential for this. Under his guidance and influence, the sadhaka progresses rapidly towards the goal.

महात्मनः कृपाऽवश्यं संग्राह्याऽस्मिन्स्तु कर्मणि ।

साधकस्तत्प्रभावेण शीघ्रं प्राप्नोति वाञ्छितम् ॥ ७ ॥

But, do not think that your own effort is not essential. For, God helps one who strives for himself.

स्वप्रयत्नस्ततो नैव कर्तव्य इति मा ग्रहीः ।

यतो देवोऽनुगृह्णाति तं यो यस्यति चात्मना ॥ ८ ॥

The Tamasik inactivity and Rajasik activity are both obstacles in the path of progress.

तामसी मन्दता चैव राजसी कार्यसंरतिः ।

अन्तरायमुभे भद्रं तनुतोऽभ्युदयाध्वनि ॥ ९ ॥

A selfless and one-pointed endeavour is alone conducive to real concentration and the ultimate attainment.

अनन्यविषयो यत्नो निःस्वार्थः केवलं भुवि ।

धारणां साधयेत्साधु सिद्धिमेवमनुत्तमाम् ॥ १० ॥

Since man's destiny is in his own hands, you should yourself elevate it, purify it and fill it with the

bliss of immortality, May God within you be your guide.

यतो नरस्य नियतिरात्माधीना ह्यसंशयम् ।

अतः स्वजीवितं स्वेन समुद्धर पुनीहि च ॥ ११ ॥

अमृतत्वस्य चानन्दैस्तच्च पूरय भूरिशः ।

अन्तर्यामी स विश्वात्मा भूयात्ते देशिकः सदा ॥ १२ ॥

By practice you can attain everything you aspire for. What is needed is determination and perseverance.

यद्यत्स्पृह्यसे तात तदभ्यासेन लभ्यते ।

निर्धारः स्थिरयत्नश्च मतावावश्यकविह ॥ १३ ॥

• Don't feel that you are weak. The infinite power of God is ever within you.

आत्मानं च ततो मंस्था मेव दुर्बलमुत्तम ।

अमेया भगवच्छक्तिस्त्वयि जागर्त्यनारतम् ॥ १४ ॥

In all practices draw strength from this source. Nothing can be achieved without struggle and effort. To control the mind you should generate indomitable energy.

सर्वकर्मसु तस्माद्धि बलं प्राप्नुहि सन्निधेः ।

आयोधनान्च यत्नान्च विना किञ्चिन्न सिध्यति ॥

निग्रहीतुं मनोज्ञ्यं सामर्थ्यं जनयेत्तरः ॥ १५ ॥

· If at first you cannot fix your mind by japa, don't be disheartened; continue japa with persistence and you will gradually succeed in this.

जपेन चित्तं प्रथमं स्थिरत्वं
न पारयस्येव यदीह नेतुम् ।

तदा स्वधैर्यं ह्यविहाय यत्नै-

जपं वितन्वञ्छनकैर्जयी स्याः ॥ १६ ॥

· Court solitude during off hours, and the elevating society of the devotees of God.

यदा कर्मसु न व्यग्रस्तदैकान्तं भजस्व च ।

तथा च भगवद्भक्तसङ्गतिं ह्यनपायिनीम् ॥ १७ ॥

· You need not keep account of japa, as this will distract your mind elsewhere.

गणना जपसंख्यायाः कामं न क्रियतां त्वया ।

यतः सा चित्तमन्यत्र समाक्रष्टुमलन्तराम् ॥ १८ ॥

· Have the name of God always on your lips. Don't read literature that disturbs your mind.

सदा च भगवन्नाम निषेहि रसनातले ।

चित्तक्षोभकरान्ग्रन्थान्नैव सन्द्रष्टुमर्हसि ॥ १९ ॥

· Have system, regularity, and discipline in your life. Have meditation or silent mental repetition in a place free from noise.

क्रमं च नियमं धर्मं जीवितेऽप्यनुशीलय ।
ध्यानं तूष्णीं जपं वापि प्रदेशे विजने कुरु ॥ २० ॥

Rise early. Never fritter away your mental and physical energies.

ब्राह्मे मुहूर्तं उत्तिष्ठ, मानसीमपि दैहिकीम् ।
शक्तिं वृथा व्ययीकतुं नार्हसि त्वं कदाचन ॥ २१ ॥

Follow the path of moderation in all things that you do. That is the best. Know that your progress depends entirely on yourself.

सर्वकार्येषु सेवस्व मध्यमं मार्गमुत्तमम् ।
त्वामेवाश्रयेते वृद्धिस्तवेति च निबोध मे ॥ २२ ॥

Truth cannot be handed over by one to the other. Each has to work for it by his own effort and strength.

तत्त्वं न शक्यते दातुमन्यस्मै, तस्य सिद्धये ।
सर्वोऽपि स्वयमातिष्ठेत्प्रयत्नं निजशक्तितः ॥ २३ ॥

Because Truth is nowhere else, but in each one of you, you should believe that God's blessings are ever pouring on you, by which you will reach the goal of immortality and peace—a state which is your own real being.

यत्तत्त्वं नास्ति चान्यत्र स्वस्मिन्नेव प्रतिष्ठितम् ।

ईश्वरानुग्रहः शश्वन्मयि सम्पततीति ते ।

विश्वासः सततं भूयाद्येन शान्तिं गमिष्यसि ॥

सैषा स्थितिस्तु सहजा शान्तिमुक्तिप्रदा तव ॥ २५ ॥

Any symbol of God that you place before you for adoration should, through a gradual process, awaken within you a sense of immortality.

पूजार्थं निहितं लिङ्गं यत्किञ्चित्परमात्मनः ।

पुरुः क्रमेण ते दद्यादमृतत्वविभावनाम् ॥ २६ ॥

When the ultimate state of sustained God-consciousness is attained, there should not be any need for an external symbol to hang on.

सहजं ते यदा देवदर्शनं जायते तदा ।

प्रतीकाश्रयणं वत्स तव नावश्यकं भवेत् ॥ २७ ॥

God as teacher can only teach you the Reality; but the awakening depends entirely on your own efforts.

ईश्वरो गुरुरूपेण तत्त्वं त्वां बोधयत्यहो ।

प्रबोधनं तु शिष्यस्य यत्तमेवावलम्बते ॥ २८ ॥

The teacher points to the path that leads to the highest goal of human life. But it lies in the aspirant alone to walk the path.

गुरुस्तु पदवीं सम्यग्दर्शयत्यपवर्गशाम् ।

तया च गमनं कार्यं केवलं हि मुमुक्षुणा ॥ २९ ॥

A discipline of self-control can grant you the necessary strength for moving boldly on this path.

आत्मसंयमनाभ्यासः केवलं तत्पथे दृढम् ।

संचाराय च सामर्थ्यं विदधाति नरस्य ह ॥ ३० ॥

Through a discipline of concentration alone the mind regains its powers which are lost for some reason or other.

धारणानियमेनैव चित्तं स्वामधिगच्छति ।

शक्तिं या कारणैरत्र बहुभिस्तु विलुप्यते ॥ ३१ ॥

The uncontrolled and ill-used faculties are responsible for the confusion that besets life.

दुश्चेष्टमानान्यनियन्त्रितानि यानीन्द्रियाणीह नरस्य सन्ति ।

तान्येव तज्जीवितमार्गयाने क्लेशं विमोहं जनयन्ति भूरि ॥ ३२ ॥

Daily get up early in the morning, and devote some time for the contemplation of the great Truth enshrined in your heart, who is all power, knowledge, peace and bliss.

नित्यं प्रातः समुत्थाय हृदिस्थं ध्याय तत्त्वकम् ।

मुहूर्तं यच्छमानन्दशक्तिज्ञानरसात्मकम् ॥ ३३ ॥

By a practice of such a meditation, you will soon recover the fading powers of your intellect. Your memory will also become keen, and the assimilating strength of your mind will be marvellously increased.

तादृशध्यानयोगेन धिषणशक्तिराशु ते ।

हीयमानापि संयाति तीक्ष्णतां स्मरणं तथा ।

तव ग्रहणशक्तिश्च नितरामुपचीयते ॥ ३४ ॥

Lead a pure and simple life filled with an activity which is beneficial to the people around you,

सात्त्विकं सरलं चैव जीवितं कुरु सन्ततम् ।

लोकसंग्रहदक्षाणि कुर्वन् कर्माणि सर्वशः ॥ ३५ ॥

Let your heart be filled with noble ideals. Let the teachings and lives of great and selfless souls infuse energy and enthusiasm in your life. Wherever you go, the people and all beings should be made to be devoted to virtuous acts on account of your spiritual power.

उदात्तैर्हृदयं भावैस्तव स्याच्च परिप्लुतम् ॥

चरितान्युपदेशाश्च निःस्वार्थानां महात्मनाम् ।

उत्पादयन्तु शक्तिं ते समुत्साहं च जीविते ॥ ३६ ॥

यत्र यत्र प्रयासि त्वं तत्र तत्र जनास्तथा ।

भूतानि सन्तु शक्त्या ते सत्कर्मप्रवणानि च ॥ ३७ ॥

Solitude is an invaluable help to keep the mind fixed in the heart. There is no doubt about this.

एकान्ताश्रयणं नृणां मनसः प्रतिरोधने ।

हृदन्तर्बहु साहाय्यं तनुते नात्र संशयः ॥ ३८ ॥

In fact, service of humanity is the very breath of a selfless and dedicated life, in the opinion of the wise.

जनतायाः ध्रुवं सेवा निःस्वार्थस्यापितस्य च ।

जीवितस्य तु निःश्वास इति प्राहुर्मनीषिणः ॥ ३९ ॥

The spirit of love and service daunts every danger and boldly faces great suffering which it meets on the path.

सेवाभावस्तथा प्रेमप्रवृत्तिर्विपदो भुवि ।

क्लेशाश्च निखिलान्वत्स प्राप्तान्यर्षयतेऽञ्जसा ॥ ४० ॥

Trials and obstacles only go to steel the will of the aspirant for the purpose to be achieved.

विघ्नाश्च कष्टबाहुल्यं केवलं सुजनस्य हि ।

प्राप्तव्यनिश्चयं सम्यग् दृढीकुर्वन्त्यसंशयम् ॥ ४१ ॥

For concentration of mind and control of senses, a steady course of meditation and utterance of the divine Name are the best means.

इन्द्रियाणां जये चित्तधारणायाश्च कीर्तितम् ।
साधनं ध्यानयोगश्च नामोच्चारणमुत्तमम् ॥ ४२ ॥

Thus ends the Eleventh Chapter entitled
"The Yoga of Concentration of Mind"
in the Sri Ramadasa Gita, which is an
Upanishad, Brahmavidya and Yoga Sastra..

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे धारणायोगो नाम एकादशोऽध्यायः ॥

CHAPTER XII

द्वादशोऽध्यायः

The disciple said : My Lord, you have already explained to me the Yoga of concentration. But I do not know its process. So please explain it to me.

शिष्य उवाच—

कीर्तितो धारणायोगः पूर्वं भगवता पुनः ।

क्रमोऽस्य विदितो नो मे तस्मात्तं ब्रूहि मां प्रभो ॥ १ ॥

Sri Ramadasa spoke : Very well, my child. Now listen to the process of meditation : When you perform mental repetition of Ramanama meditate on the great attributes of God as the all-pervading etc.

श्रीरामदास उवाच—

साधु पृष्टं त्वया वत्स ध्यानयोगक्रमं शृणु ।

रामनामं यदा चित्ते जपसि त्वं तदा प्रभोः ।

ध्यायं तस्य गुणाञ्छ्रेष्ठान् विश्वरूपत्वमुख्यकान् ॥ २ ॥

Know, in the first place, that the supreme Reality is within your own heart and remember always that He and you are one.

विद्धि च प्रथमं यत्तु परं तत्त्वं प्रतिष्ठितम् ।
स्वस्यैव हृदये तस्य स्वाभिन्नत्वं स्मरानिशम् ॥ ३ ॥

By one-pointedness of your mind, revert your gaze within. Therein lies the splendour of your soul which animates all your thoughts.

एकाग्रत्वेन चित्तस्य दृष्टिमन्तर्मुखीं कुरु ।
तत्राऽऽस्ते स्वात्मसञ्ज्योतिस्त्वद्विचारप्रचोदकम् ॥ ४ ॥

This splendour is said to be the divine consciousness par excellence within you.

तज्ज्योतिरादुरन्तस्थं दिव्यं ज्ञानमनुत्तमम् ॥ ५ ॥

Then you will behold the immortal divine root of your existence and of the world, from which the entire universe derives its life.

ततो द्रक्ष्यसि विश्वस्य दिव्यं मूलमनश्वरम् ।
तथात्मनश्च सत्ताया यज्जगत्प्राणसंज्ञितम् ॥ ६ ॥

In short, to turn your gaze within and see your own eternal Self is to see God.

अतो व्यापारयन्द्दृष्टिमन्तर्यं वीक्षसेऽमरम् ।

निजात्मानं स एवात्र परमात्मा प्रकीर्त्यते ॥ ७ ॥

Repetition of Rama-nama simultaneously with meditation on the great Ideal is perfectly right, according to great saints.

रामनामजपैः सार्धं परतत्त्वविचारणा ।

समीचीनैव सम्प्रोक्ता मनीषिभिरकल्मषैः ॥ ८ ॥

But the remembrance must flow in the mind without break like the stream of oil poured from one vessel into another.

चेतसि , स्मरणं तत्तु स्यन्देताविरतं सदा ।

भाजनात्तैलधारेव विक्षिप्ता भाजनान्तरे ॥ ९ ॥

The Nama—smarana must continue until you lose yourself entirely in the infinite Reality, and rising above the body-consciousness, feel one with all existence.

यावत्साधु नरस्तत्त्वे ह्यमेये प्रविलीयते ।

यत्र गात्रस्मृतेर्नाशादैक्यभावो विराजते ।

तावदेतत् प्रकर्तव्यं नामस्मरणमञ्जसा ॥ १० ॥

After some practice, even the repetition of the mantra stops and thereby the mind becomes perfectly still without any waves of thought rising in it.

गच्छता संमयेनाथ जपो मन्त्रस्य नश्यति ।

यच्चित्तं निभृतं जातं निर्विचारतरङ्गकम् ॥११॥

Thus will one be self-absorbed for some time. He may see lights at this stage, or hear sweet sounds.

एवं सुधीर्मुहूर्तं च तन्मयत्वमुपैष्यति ।

तदा ज्योतीषि पश्येद्वा शृणुयान्मधुरस्वनान् ॥ १२ ॥

A wise man should go beyond these until he transcends the body-consciousness. This is the course prescribed for Moksha.

अतीत्यैतानि विद्वांस्तु गच्छेद्यावद्विलङ्घते ।

देहसंज्ञां क्रमेणैष पन्था उक्तो विमुक्तये ॥ १३ ॥

One should always cling firmly to the Lord's Name. It will save man from all pitfalls and temptations.

भगवन्नाम सर्वत्राश्रयणीयं मनीषिणा ।

तदेव त्रायते मर्त्यं पातकाच्च प्रलोभनात् ॥१४॥

By concentrating your mind on the sound of the Name, the mind absorbs the Name, and thereafter mental repetition starts.

निवेशनेन चित्तस्य नामध्वाने प्रतीच्छति ।

मनस्तन्नाम पश्चाच्च जायते मानसो जपः ॥१५॥

This mental practice at a certain stage ceases, bringing on stillness and peace. Then you will have the rare cosmic vision.

व्यापारो मानसो नश्येत्क्रमेण धृतिशान्तिभृत् ।

ततो ह्यन्याद्देशं विश्वरूपदर्शनमेष्यसि ॥१६॥

You have to realize that you are the whole and all-inclusive Truth. You get the greatest thrills of bliss when you have completely merged your individual sense in God—the universal consciousness.

आत्मानं विद्धि संपूर्णं तत्त्वं विश्वात्मकं तथा ।

अहन्ता ते यदा देवे लीयते विश्वबोधने ।

तदाऽऽनन्दस्य काष्ठां त्वं परां सम्प्राप्स्यसि ध्रुवम् ॥१७॥

If you could maintain this supreme consciousness at all times, you will ever live in the Eternal, and be ever in a state of perfect freedom and ecstasy.

यदि शक्नोष्यनुष्ठातुं ज्ञानमेतत्परं स्वयम् ।

तर्हि स्याः सर्वदा ब्रह्मनिष्ठो मुक्तिसमाधिभाक् ॥१८॥

So, rise above name and form, and you will experience your oneness with the universe. For, the sense of duality is the offspring of ignorance.

नामरूपे ततोऽतीत्य निर्विशैक्यमिहात्मनः ।

विश्वेन, यद्भिदाबुद्धिरज्ञानप्रभवा मता ॥१९॥

So soar to the height of the transcendent Truth where all forms and lives resolve into one.

अतोऽधिरोह तत्त्वं तत्परमं यत्र चैकताम् ।

रूपाणि यान्ति सर्वाणि तथा भूतानि पुत्रक ॥२०॥

Divine Name is said to be a ladder by the help of which you ascend to the supreme zenith of the above-described state.

देवनाम च सोपानमाहुर्व्येनोन्नतं बुधाः ।

अधिरोहन्ति कूटं तदवस्थायाः प्रयत्नतः ॥२१॥

Of course, off and on, one may wish to drink the nectar of the charming music of the Name, but he should not depend entirely upon this music for his peace and bliss, because no joy which is conditioned and dependent can be permanent.

क्वचित्क्वचित्सुधां पातुमिच्छेन्नामस्वनस्य ना ।

किन्तदेकाश्रयो मा भूत्पुनः शान्तिसुखाप्तये ।

सोपाधिकं सुखं यस्मान्नान्यन्निघ्नं च शाश्वतम् ॥२२॥

Through the power of the Name, let the bliss of the Atman, which is self-existent and independent, reveal itself within you, so that you can experience that bliss at all times.

स्वतन्त्रस्यात्मनो हर्षंस्त्वयि सम्यक् प्रकाशताम् ।
नामशक्त्या सदा तुभ्यमानन्दानुभवं ददत् ॥२३॥

Similarly, find joy in the non-repetition of the Name as much as in the repetition of it, because all the activities of your life are transformed by the divine Shakti into the sweet music of the Name.

यथा नामजपे तोषस्तदभावे तथापि सः ।

भूयात्ते यत्क्रियाः सर्वा दिव्यशक्तिर्नरस्य सा ।

नामसंगीतमाधुर्यरूपेण परिवर्तयेत् ॥२४॥

Listen to this divine music in all sounds and movements in yourself and the world. This is the secret of it.

लोकस्य चात्मनो गीतं शृणु सर्वेषु कर्मसु ।

निनदेषु च तद्दिव्यं रहस्यमिदमस्य हि ॥२५॥

Verily, all the worlds and beings move and act to the grand symphony of God's own music.

अहो जगन्ति सर्वाणि भूतानि च परेशितुः ।

संगीतमधुरिम्णैव प्रवर्तन्ते स्वकर्मसु ॥२६॥

If you unite yourself with your all-powerful Self through meditation, you will gain untold strength, and conquer every weakness.

ध्यानेन यदि चात्मानं संयोजयसि चात्मना ।
 सर्वशक्तिभृता तर्हि लप्स्यसे शक्तिमुत्तमाम् ।
 येन सर्वविधं जेतुं दौर्बल्यं प्रभविष्यसि ॥२७॥

By continued effort and steady practice you will undoubtedly succeed in this.

अविच्छिन्नप्रयत्नेन सन्तताभ्यासयोगतः ।
 निस्सन्देहमिहात्यर्थं जयं ह्यधिगमिष्यसि ॥२८॥

The end and aim of all spiritual disciplines is to merge your individuality in the great universal Reality beyond name, form and movement.

आध्यात्मिकप्रयोगाणां सर्वेषां चफलन्तिवदम् ।
 यदहन्ता मनुष्यस्य नामरूपक्रियातिगे ।
 तस्मिन्महाविराट्सत्त्वे भद्रं सम्यग् विलीयते ॥२९॥

So, enter still deeper in meditation so that your body-consciousness may entirely leave you, thus granting you the unconditioned experience of the nirguna aspect of God.

गम्भीरं तद्विश ध्यानं देहज्ञाने ततो गते ।
 निर्गुणब्रह्मणः स्यात्तेजुभवो निर्विकल्पकः ॥३०॥

Let all the waves of sankalpa and vikalpa be totally destroyed. Transcend all sounds, lights and forms that appear in meditation.

तरङ्गाञ्जहि संकल्पविकल्पानां जयाखिलान् ।
शब्दाञ्ज्योतींषि रूपाणि ध्यानदृश्यानि च ध्रुवम् ॥३१॥

After gaining this realization of the inmost truth of your being, you will come out of it with a new vision that beholds every thing in the visible manifestation, as the image of that Truth whom you have already experienced.

लाभे सत्तारहस्यस्यानुभवस्य भविष्यसि ।
नव्यदर्शनसम्पुष्टो येन द्रक्ष्यसि भूतले ।
सर्वं वस्तुनभूतस्य तत्त्वस्यैव विवर्तकम् ॥३२॥

See the whole creation and the power that works in it as belonging to the Divine Mother—who is the manifest aspect of the Lord who is both this aspect and also the unmanifest, invisible, all-pervading, motionless, changeless and all-peaceful Truth. Feel thereafter all your actions and thoughts, all your impulses and feelings, as the expressions of the Divine Mother—Shakti Herself.

कृत्स्ना सृष्टिश्च तच्छक्तिर्दिव्याम्बायत्ततां गते ।
सा माता व्यक्तरूपं तु ब्रह्मणो ह्युभयात्मनः ।
अदृश्याचलसंशान्ताविकारिव्यापिनः सतः ॥३३॥

पश्यन्नेवं विचारांश्च भावान्स्वस्य विभावय ।

व्यापारा दिव्यशक्तेर्हि मातुरित्यनिशं भृशम् ॥३४॥

Now you will know that the ego is completely extirpated in you.

तदा ज्ञास्यस्यहन्ताया मूलोच्छेदमथात्मनि ॥३५॥

For, all your actions start only from the great universal centre—Shakti, who is eternal.

यत्ते कर्माणि सर्वाणि प्रभवन्ति दृढं ततः ।

विश्वमध्यस्थविन्दोर्हि शक्तिनाम्नः सनातनात् ॥३६॥

This is the height of realization which you have to reach. March onward until you attain to this goal.

अयं ह्यनुभवः श्रेष्ठस्तवोद्देश्यो मतोज्ज्वल ।

यतस्व सततं धीर यावदासाद्यते स च ॥३७॥

May the All-merciful Lord grant you courage and strength and lead you to this loftiest consummation of life!

स च कारुणिको देवो देयात्ते धीरतां पराम् ।

शक्तिं च पुरुषार्थस्य साधने परमस्य च ॥३८॥

Thus ends the Twelfth Chapter entitled

"The Yoga of Meditation"
in the Ramadasa Gita, which is an Upanishad,
Brahmavidya and Yoga Sastra.

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 ध्यानयोगो नाम द्वादशोऽध्यायः ॥

CHAPTER XIII

त्रयोदशोऽध्यायः

The disciple said : My Lord, you have in detail explained to me the glory of devotion. Now I wish to know from you the process of self-surrender.

शिष्य उवाच—

बहुधा भगवन् भक्तेर्महिमा मे प्रपञ्चितः ।

त्वत्तः श्रोतुमथेच्छामि प्रपत्तेश्च प्रकारकम् ॥१॥

Sri Ramadasa spoke : My child, it is but proper that you desire to know self-surrender. I shall now explain it to you. The path of pure bhakti is the means recommended for reaching the feet of the Lord.

श्रीरामदास उवाच—

स्थाने वत्स बुभुत्सा ते प्रपत्तेस्तद्ब्रवीमि ताम् ।

परमात्मपदप्राप्तौ भक्तिमार्गः प्रशस्यते ॥२॥

Self-surrender is the pinnacle of devotion, and pure aspiration and ceaseless meditation constitute the means for reaching it.

भक्तेरपि परा काष्ठा प्रप्तिरिति कीर्त्यते ।

केवलेच्छामविच्छिन्नं ध्यानं तत्साधनं विदुः ॥३॥

Take refuge in the Almighty God who resides in your heart. Surrender yourself entirely to Him.

शरणं गच्छ सर्वेशं हृदये स्वे प्रतिष्ठितम् ।

सर्वात्मानार्पयात्मानं प्रभवे परमात्मने ॥४॥

You will thereby gain inexhaustible strength for overcoming the internal foes, kama and krodha, lust and anger.

लप्स्यसे तेन चाक्षय्यां शक्तिमान्तरवरिणोः ।

निग्रहायाञ्जसा तात द्वयोर्हि क्रोधकामयोः ॥५॥

Feel always that you are sheltered in the shade of His hands, and therefore always safe and secure ; and be ever blissful.

परमात्मभुजच्छाशमाश्रितं भीतिवर्जितम् ।

विभावयन्सदात्मानं भव चानन्दतुन्दिलः ॥६॥

With (the weapon of) God-remembrance with you, you can dwell in the very midst of temptations and remain unaffected.

संस्मरन्भगवन्तं तं प्रलोभनशतावृतः ।

अदोषदुष्ट एवापि भविष्यसि न संशयः ॥७॥

By constant practice, keep your mind ever tuned to the infinite Truth.

अविच्छिन्नसदभ्यासयोगेन निजमानसम् ।

अमेयपरतत्त्वेन संयोजय निरन्तरम् ॥८॥

One who surrenders himself to God lives in accordance with his exalted spiritual nature.

समर्पयति चात्मानं यः परब्रह्मणो नरः ।

तस्य स्याज्जीवितं वत्साध्यात्मतत्त्वसमन्वितम् ॥९॥

So, dwell in the Divine and act as inspired by Him within you, having no doubt or fear.

वसन्नह्मणि तेनात्महृद्गतेन समीरितः ।

त्यक्त्वा भयं च सन्देहं कुरु कर्माणि सर्वदा ॥१०॥

No movement in your nature—revealing in action—is by itself sinful. True life depends upon the standpoint from which it is lived.

तत्त्वभावभवा चेष्टा सपापा कापि न स्वयम् ।

तत्त्वमाश्रित्य सर्वस्य जीवितं सफलं भुवि ॥११॥

Self-surrender is, therefore, a state in which all your actions are performed with the realization of utter dedication to the indwelling Reality.

अतः प्रपत्तिरप्येका दशा यस्यां तवाखिलम् ।

कर्म सन्तन्यतेऽन्तस्थब्रह्मार्पणमनीषया ॥१२॥

Hence, here the question of good and evil does not arise.

अत्रातः पुण्यपापानां विचारो न प्रवर्तते ॥१३॥

In that stage your life is regulated automatically, ever tempered with self-control, peace and noble qualities.

तदा ते जीवितं तात नियमोल्लसितं स्वयम् ।

शमेन्द्रियजयाद्यैश्च मसृणं सद्गुणैर्भवेत् ॥१४॥

Be a child in the hands of the Divine Mother. Know that the root of your life-tree is the spirit of God.

हस्ते दिव्यजनन्यास्तु शिशुत्वं ब्रज निश्चितम् ।

विद्धि जीवितवृक्षस्य मूलं तत्त्वं परात्मनः ॥१५॥

Know that your eternal nature is not different from the Mother. In all activities take refuge in Her alone for the realization of eternal peace.

अवेह्यभिन्नमम्बायाः स्वभावं स्वं सनातनम् ।

सर्वकर्मसु तामेव शरणं गच्छ शान्तये ॥१६॥

Rest assured that the spiritual struggle of an

aspirant ceases, the moment he puts himself entirely into the hands of God.

यावत्समग्रमात्मानं ब्रह्मणोर्ऽर्पयते सुधीः ।

जानीहि तावदेवास्य तपोयोग्या निवर्तते ॥१७॥

This is said to be the culmination of all penance. Give up all thought of your slackness or the insufficiency of your spiritual practices.

एतदेव फलं प्राहुः सर्वेषां तपसामिह ।

स्वतपोन्यूनतामान्द्यविचाराञ्जहिहि द्रुतम् ॥१८॥

Rest completely on the bosom of the infinite Mother and be free from all worries. You are after all Her all-trusting and ever-dependent child.

विश्राम्य जगदम्बाया निश्चिन्तो वक्षसि स्वयम् ।

यतस्त्वमर्भकस्तस्या विश्वासी च तदाश्रयः ॥१९॥

Her guidance and protection are all that you need to wish for.

द्वयमेव त्वयेष्टव्यं निर्देशोऽप्यवनं ततः ॥२०॥

She is always benevolent and merciful. Be ever conscious with a steady mind that you are eternally Hers, and Hers alone.

सर्वदा सा दयासान्द्रा सद्भावमसृणा स्वयम् ।

तदीयं विद्धि चात्मानं शश्वन्निश्चलमानसः ॥२१॥

Realization of God is the grand fruit of self-surrender. So long as you are impatient and fretful, you push away from you the goal of attainment.

आत्मार्पणस्य हि ब्रह्मज्ञानं सत्फलमीरितम् ।

यावत्फलेऽसहिष्णुस्त्वं तावत्सिद्धिर्विदूरतः ॥२२॥

Hence, be calm and self-sufficient, so that you may have your ideal in the palm of your hand. The secret of tapasya and solitude lies in your feeling about them.

शान्ततृप्तो भवातस्ते येन सिद्धिः करे भवेत् ।

तपस्यैकान्तयोर्विद्धि रहस्यं भावनागतम् ॥२३॥

The moment you realize that all your activities are done by the supreme Lord, you will become conscious that you are at once in solitude in the midst of the crowd and that you have reached the end of all penance.

यदा त्वं निजकर्माणि वेत्सि ब्रह्मकृतानि च ।

तदा हि जनसंमर्देऽप्येकान्तावस्थितं स्वकम् ।

कलयिष्यसि चात्यर्थं तपःसंसिद्धिभाजनम् ॥२४॥

Don't crave for a state of external renunciation of activity ; but for the achievement of peace and resignation in the midst of activity.

स्पृहयस्व च मा बाह्यकर्मसंन्यसनाय च ।

कर्मव्रातस्य मध्ये तु शमसंन्याससिद्धये ॥२५॥

This is possible when you are grounded in the truth that you are merely a willing and submissive instrument.

तुष्ट्यानुवर्तमानं च केवलं चास्मि साधनम् ।

यदा प्रतिष्ठितस्तत्त्वे ह्यत्र त्वं तत्प्रसिद्धयति ॥२६॥

To keep the name of God always on the lips or in the mind is not the whole thing in the matter of God-remembrance.

वदते भगवन्नामस्थितिर्वा हृदयेऽपि वा ।

ईश्वरप्रणिधानस्य गतिर्न परमा मता ॥२७॥

Constant repetition of the name ultimately takes you to the consciousness of God wherein remembrance of Him is not a separate thing. Thereafter you maintain a steady consciousness of the indwelling Reality. Self-surrender brings about this supreme state.

अविच्छिन्नजपेनास्यापीश्वरानुभवं नरः ।

यात्यन्ते यत्र देवस्य स्मरणं न पृथग् भवेत् ॥२८॥

तदानुभूतिः सहजा तस्यान्तर्यामिनः सतः ।

जायतेऽनाकुलाऽप्येवं पराऽवस्था प्रपत्तिजा ॥२९॥

The end of all sādhanas is total self-surrender by which one gives over his individual life into the control of the supreme Lord and thus remains ever in a state of perfect oneness with Him.

साधनानां च सर्वेषां प्रपत्तिः परमा फलम् ।

यया ना स्वपृथक्सत्तामधीनां परमेशितुः ।

कृत्वा सदा तदात्मैक्यं निर्विशत्यतुलं ध्रुवम् ॥३०॥

It is He alone, within you and without you, that makes all act every part in this world-game.

स एव बहिरन्तश्च जागरूकः शरीरिणः ।

जगन्नाटकपात्रत्वं गतान्तर्तयति प्रभुः ॥३१॥

Realize this secret and be free from all bondages, and enjoy the ecstasy and peace of immortality.

विज्ञायैतद्रहस्यं त्वं बन्धांश्छिन्द्यखिलानिह ।

ततो निर्विश चानन्दं प्रशान्तिममृतत्वजाम् ॥३२॥

Similarly complete surrender to God denotes the divinisation of life. In this life there is neither acceptance nor rejection.

एवमीशप्रपत्तिश्च दैवीकरणमुच्यते ।

स्वजीवितस्य मर्त्येन हानादाने न यत्र हि ॥३३॥

In this state life flows spontaneously like a river.

दशायामपि चैतस्यां स्यन्दते गिरिनिम्नगा ।

यथा निसर्गवेगेन तथा जीवितसद्गतिः ॥३४॥

Whatever act you do will, in this condition, be utterly divine. Destroy all your confusions and doubts which are the enemies of the mind.

सर्वं कर्म तदा ते स्यादवश्यं दैवमुत्तमम् ।

सन्देहं च भ्रमं सम्यग्जहि मानसवैरिणौ ॥३५॥

Push on until the Truth within you reveals Itself in all its glory through every part of your being. This is the attainment and this is the goal—so declare the scriptures.

यावच्च तत्त्वमन्तःस्थं प्रकाशयति न स्वकम् ।

भास्वरं सर्वभावेषु तावद्यत्नमिहाचर ।

एतदेव परं प्रोक्तं प्राप्तव्यं पदमागमः ॥३६॥

Now you should bring that realization under your control. The perfection of spiritual attainment lies in the total dedication of yourself to the supreme Beloved who eternally dwells within you and pervades the entire universe.

स्वायत्तमनुभूत्यैव कार्यं तत्तु त्वयाधुना ॥३७॥

आत्मानुभूतिपारम्यं तस्मादात्मार्पणं परम् ।
 दिव्यप्रेष्ठाय यः शश्वत्तवान्तरवतिष्ठते ।
 कृत्स्नं विश्वमिदं चापि व्याप्नोति पुरुषोत्तमः ॥३८॥

This surrender grants you a vision of your eternal Beloved in all beings, nay the universe itself as the visible image of the Beloved.

येन ते जायते तस्य दर्शनं सर्ववस्तुषु ।
 विश्वेऽस्मिन्नथवा विश्वं कृत्स्नं तद्रूपतां भजेत् ॥३९॥

When you have experienced the ineffable ecstasy of this exalted state, you will have lost your independence ; and your whole life will be one with His and filled at all times with His light and power.

अस्या यदा दशायास्तु परमानन्दमेध्यसि ।
 स्वातन्त्र्यं ते तदा नष्टं जीवितं स्याच्च तन्मयम् ।
 व्याप्तं तस्यैव सच्छक्त्या तेजसा च सदा विभोः ॥४०॥

This state is called 'sahaja samadhi' by the wise.

विदुरेतामवस्थां च समधिं सहजं बुधाः ॥४१॥

Achieve this perfection, and be ever free, cheerful, contented and active.

सिद्धिमेतां परां प्राप्य भव सन्तोषभाजनम् ।
 निरगलश्च सन्तुष्टः सर्वदा कार्मणोऽपि सन् ॥४२॥

See the Lord in all, love the Lord in all and serve the Lord in all. Be such a peerless mahatma.

प्रेक्षस्व परमात्मानं सर्वत्रोपचरानिशम् ।

तत्प्रेमाणां निधेह्यस्मान्महात्मा भव निस्तुलः ॥४३॥

Identify yourself with the 'immortal Purusha—the witness—beyond the gunas and dwandwas. Surrender all your actions to Him. Realize that the Purusha, the witness, and the Prakriti, the witnessed are co-existing in the ultimate Godhead, the Purushottama, who is at once Purusha and Prakriti and beyond both.

गुणद्वन्द्वातिगात्तस्मात्साक्षिणः पुरुषोत्तमात् ।

आत्मानं विद्धि चाभिन्नं तस्मै कर्माणि चार्पय ॥४४॥

प्रकृतिः पुरुषश्चोभौ संयुतौ पुरुषोत्तमे ।

दृश्यं द्रष्टा परश्चासाविति तत्त्वमवेहि च ॥४५॥

This process effectually eradicates your ego-sense, gives you the realization of the Impersonal, and then leads you on to the knowledge of the Impersonal Person—nirguna-saguna.

अहन्ता तेन ते नश्येन्निर्गुणानुभवो भवेत् ।

ततः परं विजानासि सगुणं तं च निर्गुणम् ॥४६॥

This glorious realization makes you always love all alike and enjoy the bliss of universal love.

अद्भुतानुभवेनैवं सर्वत्र प्रीतिमान् समम् ।
भविष्यसि सदानन्दं विश्वप्रेम्णोऽपि यास्यसि ॥४७॥

This means that you love yourself, in all, and as all.

अस्यार्थस्तु त्वमत्यर्थं प्रीयसे स्वात्मनि स्वयम् ।
दृश्यमानेऽत्र सर्वत्र विश्वरूपिणि केवलम् ॥४८॥

Self-surrender is itself God's will on account of the assertion of your higher will which is one with the will of God. Know this well.

प्रपत्तिरीश्वरेच्छा स्यादुत्तमेच्छाप्रभावतः ।
तयोर्न विद्यते भेदः स्वभावेन निबोध तत् ॥४९॥

When your individual will ceases to exist, the divine will takes possession of you and you become the Divine Will and It is your mighty Will.

स्वेच्छाप्रवृत्तिरुत्सन्ना यदा ते गृह्यसे तदा ।
दैवेच्छया महत्या त्वं सा तवैव महोन्नता ॥५०॥

Here there is no conflict, but a transmutation of the lesser human into the Divine Will, just as the waters of the ocean are transformed into the cloud.

विरोधो नाल कोऽप्यस्ति मनुजेच्छा कनीयसी ।
भजते तूत्तमं स्थानं सिन्धोराप इवाम्बुदम् ॥५१॥

Thus ends the Thirteenth Chapter entitled
"The Yoga of Self-surrender"
in the Ramadasa Gita, which is an Upanishad,
Brahmavidya and Yoga Sastra.
इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे प्रपत्तियोगो नाम त्रयोदशोऽध्यायः ॥

CHAPTER XIV

॥ चतुर्दशोऽध्यायः ॥

The disciple said : The Sastras declare that destiny (fate) cannot be conquered. If that is so, what is the use of penance, meditation etc. ?

शिष्य उवाच—

शास्त्राणि कथयन्तीह प्रारब्धमपि दुर्जयम् ।

एवं चेत्किं फलं नृणां तपोध्यानादिकर्मभिः ॥१॥

Sri Ramadasa spoke : My child, it is good that you have enquired into the working of fate. It is really hard to understand. So even scholars are confounded in this matter.

श्रीरामदास उवाच—

साधु पृष्टं त्वया वत्स प्रारब्धस्य गतिर्भुवि ।

दुर्बोधाऽत्र च मुह्यन्ति पण्डिता अपि सर्वथा ॥२॥

Although one who has taken birth has perforce to undergo the effects of destiny (previous actions), still there is an effective means for conquering that.

प्रारब्धमनुभोक्तव्यं यद्यपीह शरीरिणा ।

तथापि तज्जयस्यास्ति किञ्चिदौपयिकं परम् ॥३॥

One can conquer the effects of prarabdha by absorption in the Almighty Spirit through constant meditation.

सन्ततध्यानयोगेन स्वात्मानं परमात्मनि ।

निमज्जयन्नरस्तस्य पीडां नाप्नोति निश्चितम् ॥४॥

In fact, by this practice you transcend the notion of the body and remain unaffected by the pleasures and pains attending on it.

सत्यमभ्यासयोगेन देही देहात्मभावनाम् ।

सन्त्यजंस्तत्सुखातिम्यां न तुष्यति न शोचति ॥५॥

The disciple said : The Sastras and the wise prescribe pilgrimages for spiritual progress. But my mind is anxious to know the Master's opinion on this.

शिष्य उवाच—

तीर्थयात्रां प्रशंसन्ति श्रेयसे चागमा बुधाः ।

गुरुणामाशयं श्रोतुमुत्सुकं मानसं मम ॥६॥

Sri Ramadasa spoke :—

Man at first goes in search of God, the protector of the helpless, to various tirthas, and sacred places, since he is then able to see Him only in external objects like images and rivers as he is deluded by ignorance ; but at last, after wandering here and there, he finds the Lord shining in his own heart.

श्रीरामदास उवाच—

तीर्थानि गच्छति नरः प्रथमं धरिद्रया-

मन्वेष्टुमेव भगवन्तमनाथबन्धुम् ।

यत्पूर्वमेष बहिरेनमवेक्षितुं स्या-

च्छक्तः प्रतीकसरिदादिषु मूढचेताः ॥ ७ ॥

इतस्ततोऽयं परिवर्तमानो दिदृक्षयेतस्य बहुस्थलेषु ।

अन्ते स्वकीये हृदि राजमानं तमेव पश्यत्यथ

निर्विकल्पम् ॥ ८ ॥

Even in such places (Tirthas and temples), when he experiences ananda, it is the gem of ecstasy coming out of the mine of his own heart.

यदि तीर्थभुवि प्रभोगृहेऽप्यथवाऽऽनन्दमनल्पमेत्ययम् ।

स तु भावमणिहृदिति तद्बदयोदारखनेरसंशयम् ॥ ९ ॥

This grand Truth is within the cave of your heart. Keep up this consciousness always by constant remembrance.

तत्त्वं महत्तत्तव हृद्गुहायां सदैव जागर्ति निरन्तरायम् ।
निरन्तरेण स्मरणेन तस्मात्त्वयाऽनुभावः परिकल्पनीयः ॥ १० ॥

There are many who have attained God-realization without resorting to caves and jungles, but by their intrinsic power.

बहवोऽत्र जगत्तले नराः परमां सिद्धिमगुर्वनानि वा ।
गिरिकन्दरगर्भमेव वाप्यगृहीकृत्य निसर्गतेजसा ॥ ११ ॥

Resort to solitude for meditation is, of course, necessary. This you can create wherever you choose to stay.

काममेकान्तवासस्ते ध्यानस्यावश्यकः स्मृतः ।
एनमर्हसि सम्प्राप्तुं यत्रैव कुरुषे स्थितिम् ॥ १२ ॥

Travelling in many places yields experience of the world. Hence man should undertake tours in order to attain mental purity.

यात्रयानेकदेशेषु लोकानुभवमृच्छति ।
मानवोऽतो मनःशुद्धिं लब्धुं कुर्याद्भुवोऽनम् ॥ १३ ॥

Wherever you go, you will carry with you the thought of God as ever shining in your own heart.

यत्र यत्र व्रजस्येवं तत्र तत्रेश्वरं निजे ।

ज्वलन्तं हृदये सम्यक् विभावय च सर्वदा ॥ १४ ॥

Really, when hundreds of people out of devotion assemble together at a spot for worshipping God, there you realize the true spirit of universal love and brotherhood.

सहस्रशो यत्र च देवपूजाकार्यार्थमायान्ति जना हि भक्त्या ।

सत्यं रहस्यं ननु तत्र विश्वप्रेम्णाश्च सौमित्ररसस्य दृष्टम् ॥१५॥

In such an atmosphere, you get the taste of that supreme, resplendent, indescribable joy which is beyond the plane of distinctions of every kind.

तादृक्प्रदेशेषु समस्तभेदप्रज्ञाविमुक्तं वचनातिगं त्वम् ।

निर्वेद्यसि द्राङ्महितप्रकाशं ह्यानन्दसन्दोहरसं पवित्रम् ॥१६॥

In short, it is here the immortal Reality of human existence is realized by men who are absorbed in the ineffable bliss of it.

अनश्वरं यत्कथयन्ति तत्त्वं मनीषिणो मानवजीवितस्य ।

तदत्र साक्षात्क्रियते जनेन तन्निवृत्तिश्चाप्युपभुज्यतेऽलम् ॥१७॥

Human life is mainly intended for the one great

purpose of knowing God. To know God is to know one's self.

प्रयोजनं मानवजीवितस्य प्रधानमाहुः परमात्मबोधम् ।

ज्ञानं तु लब्धं परमात्मनो यत्तदेव चोक्तं हि निजात्मनोऽपि ॥ १८ ॥

Know, my child, that God and universe, God and soul, are not different. By knowing this you will be released from the bondage of birth.

जानीहि विदितां तात ह्यभिदां ब्रह्मविश्वयोः ।

ब्रह्मजीवात्मनोरेवं यज्ज्ञात्वा मुच्यसे भवात् ॥ १९ ॥

He is the one great Truth who is, and has become all this universe consisting of moving and stationary beings. There is nothing apart from Him.

स एव परमं तत्त्वं स एव सचराचरम् ।

विश्वं कृत्स्नमिदं किञ्चित्स्मान्नान्यदिहास्ति च ॥ २० ॥

Desire is defined as the cravings of the senses. This desire must be subdued by substituting it with devotion to God.

कामस्य लक्षणं प्रोक्तमिन्द्रियार्थाय च स्पृहा ।

एतज्जित्वा पुमानैशीं भवितं न्यस्येत्पदेऽस्य हि ॥ २१ ॥

If the desire of a man is at first made lofty and pure, he will ultimately become desireless by the attainment of Self-realization.

स्पृहयालोर्नरस्यादौ स्पृहा कार्या सदुत्तमा ।

सोऽन्ते निस्पृहतामेति ह्यात्मज्ञाने प्रतिष्ठिते ॥ २२ ॥

Lust, greed and wrath are verily the enemies on the path of the spiritual aspirant. Hence kill them immediately.

बलवच्छत्रवः प्रोक्ताः साधकस्य त्रयोऽप्यमी ।

कामः क्रोधस्तथा लोभस्तस्मादेताञ्जहि द्रुतम् ॥ २३ ॥

Do not be under the impression that the wise one who has conquered these enemies turns into an inert log of wood.

जितैतद्द्वैरिसङ्घातो ज्ञान्युदास्ते जडः सदा ।

स्याणुवच्चेति ते चित्ते भावना मा स्म भूदिह ॥ २४ ॥

In the cause of truth and righteousness, a liberated sage too assumes anger for correcting erring souls.

सत्यधर्मकृते जीवन्मुक्तोऽमर्षं हि नाटयन् ।

अपथे वर्तमानानां शासनं तनुतेऽञ्जसा ॥ २५ ॥

Hence, righteous anger of a man of realization has a place in the world for the purpose of benefiting humanity.

अतो धर्मावलम्बी स्यात्कोपो ब्रह्मविदो भुवि ।

आवश्यक इति प्राहुर्लोकसंग्रहकारणात् ॥ २६ ॥

The disciple said: Some say that the Serpent Power that lies dormant in the Kulakunda—Muladhara centre—should be aroused. My Master, please tell me the truth about this.

शिष्य उवाच—

शक्ति कुण्डलिनीमेके शयानां कुलगह्वरे ।
प्रबोधनीयामिच्छन्ति ब्रूहि तत्त्वमिह प्रभो ॥ २७ ॥

Sri Ramadasa spoke:—Kundalini Yaga is very hard for men of today. Through bhakti yoga, the kundalini can be awakened and made to rise upwards.

श्रीरामदास उवाच—

कृच्छ्रः कुण्डलिनीयोगो दुष्करः साम्प्रतं जनैः ।
भक्तियोगेन तां सम्यक् प्रबोध्यारोहिणीं कुरु ॥ २८ ॥

You need not watch her progress. Yours is to increase your devotion to God and to remember Him always.

न त्वयाऽऽरोहणं तस्याः प्रतिपाल्यं पुनर्निजा ।
भक्तिरीशेऽधिका कार्या तथा तत्स्मरणं सदा ॥ २९ ॥

Wholeheartedly surrender yourself to Divine Mother—Shakti. She alone will transform your life from the human to the divine.

शक्तिं तां जननीं दिव्यां शरणं याहि सर्वथा ।

सैव ते मानुषं कुर्याज्जीवितं दिव्यमूर्जितम् ॥ ३० ॥

Jivatman is the lower self and the Paramatman is the universal Self. Attain union with Him, seeing the One as the manifested universe and as everything in it.

जीवात्मा हि जघन्यात्मा परात्माऽऽत्मा तु विश्वके ।

एवं सृष्टिगतं सर्वं पश्यन्निर्विशं तद्द्युतिम् ॥ ३१ ॥

Just as the Sun himself produces light, even so the Lord Himself in His sport reveals Himself as the entire cosmos.

यथा रविः स्वयं द्योतं कुरुते च तथा हरिः ।

विश्वात्मना स्वयं साक्षादाविर्भवति लीलया ॥ ३२ ॥

If you look at the world from its source, you cannot but visualise all activities of creatures, and things as only the lila of the Lord.

मूलतः प्रेक्षसे चेत्त्वं विश्वं कर्माणि देहिनाम् ।

वेत्सि वस्तूनि सर्वाणि ब्रह्मलीलेति केवलम् ॥ ३३ ॥

I shall also tell you the secret of God's incarnation. God descends to the earth assuming a human body, imbued with all His divine powers and qualities for the work of protecting mankind and directing the human vision bent downwards towards the Divine.

अवताररहस्यं च वक्ष्यामि शृणु पुत्रक ।

परमात्मा भुवं याति धारयन् मानुषं वपुः ॥ ३४ ॥

सर्वैः शक्तिगुणैर्दिव्यैः समेतो रक्षितुं जनान् ।

जनदृष्टिमधो यातामूर्ध्वं च प्रेरयत्ययम् ॥ ३५ ॥

Truth has, of course, to be accepted by men at first intellectually but, eventually, it has to be realized.

बुद्ध्यैव प्रथमं तत्त्वं ग्रहीतव्यं च मानवैः ।

पश्चात्कार्यं तदेवान्नानुभूतिविषयः पुनः ॥ ३६ ॥

A burning aspiration to experience the indescribable bliss of the Truth is the one thing needed at the very outset.

निर्वेष्टुं परमोत्कृष्ठा परतत्त्वसमुद्भवम् ।

आनन्दं वर्णनातीतं परमावश्यकी पुरः ॥ ३७ ॥

Having this, you will in course of time come by

that supreme joy and freedom which cannot be generated by the pleasures of the mere intellect.

इयं चेत्त्वयि जागर्ति कालेनाप्स्यसि निर्वृतिम् ।

स्वतन्त्रतां च यां प्रज्ञासुखानि वितरन्ति नो ॥ ३८ ॥

Hence, for achieving the goal of life, develop courage, freedom and cheerfulness.

तस्मात्सदाऽवलम्बस्व धैर्यं स्वातन्त्र्यमेव च ।

मनःप्रसादमत्यर्थं जीवितार्थप्रसिद्धये ॥ ३९ ॥

Many persons do not understand the right method of worshipping the Lord. So, learning it from me, be thou happy.

बहवो भगवत्पूजाविधानं न समञ्जसम् ।

विजानन्ति ततो मत्तस्तद्विज्ञाय सुखी भव ॥ ४० ॥

Service of the poor is the best worship of God. I hold that this is the real yajna, by which you expand your vision of life and attain true freedom and happiness.

दीनसेवा सपर्योक्ता ह्युत्तमा परमात्मनः ।

सैव यज्ञः परश्चेति ह्यवगच्छ मत्तं मम ॥ ४१ ॥

यज्ञेनानेन मर्त्यस्याऽऽप्यायते लोकदर्शनम् ।

स्वातन्त्र्यं च यथार्थं स शर्म च प्रतिपद्यते ॥ ४२ ॥

When all actions become a spontaneous and blissful movement of your life, you experience immortality.

यदा ते सर्वकर्माणि हर्षयुक्सहजानि च ।

चेष्टितानीह जायन्ते ह्यमरत्वं तदैष्यसि ॥ ४३ ॥

One who follows with faith the truth enunciated thus will be liberated from the bondage of Samsara and will be a blessing to humanity.

एवं निबोधितं तत्त्वं श्रद्धयाऽनुसरन्नरः ।

भवबन्धविनिर्मुक्तो लोककल्याणकृद्भवेत् ॥ ४४ ॥

Om Tat Sat.

Thus ends the Fourteenth Chapter entitled the 'Yoga of Harmony of Truth' in the Ramadasa Gita which is an Upanishad, the Spiritual Lord and the Scripture of Yoga.

OM SRI RAM JAI RAM JAI JAI RAM

ॐ तत्सत्

इति श्रीरामदासगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
तत्त्वसमन्वययोगो नाम चतुर्दशोऽध्यायः ॥

* सम्पूर्णा श्रीरामदासगीता *

ॐ श्रीराम जय राम जय जय राम ॐ



